



# **ASTAVAKRA GITA**

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*Chapter 18 to 20*

*Volume - 05*

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# **CHAPTER 18**

**THE GOAL**

**100 Verses**

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## Lecture 69

### 1) In highest level of Vedanta Acharya negates only Relative Reality status of world :

- Scriptures accept world has Mithya
- Therefore appreciate and develop healthy attitude, proper attitude

### 2) - a) World continues as 'object' of experience :

- Never negated by Vedantin

### b) World continues as object of service / Duty to society and family :

- Seeing world as Mithya doesn't stop me from doing what I have to do

### c) Object is form of adoration as Vishwaroopa Ishvara :

- Mithya means world should not be object of Raga or Dvesha
- Mithya should make only attitudinal / Behavioral changes, world includes family

### d) Only Raaga and Dvesha gives hook to world to create Samsara :

- I Empower world to create samsara by making world object of Raaga / Dvesha.
- **Mithya only means I don't make world an object of Raaga / Dvesha.**

### Chapter 18 - Verse 84 :

निःस्नेहः पुत्रदारादौ निष्कामो विषयेषु च ।

निश्चिन्तः स्वशरीरेऽपि निराशः शोभते बुधः ॥८४॥

*niḥsnehaḥ putra-dārādaḥ niṣkāmo viṣayeṣu ca,*

*niścintaḥ svaśarīre'pi nirāśaḥ śobhate budhaḥ. (84)*

Shining (glorious) is the life of the wise man, free from all expectations, without any attachment for children, wife and others, free from desire for the sense objects, and without care even for his own body. [Chapter 18 - Verse 84]



## Significant Verse :

- No Sneha - Towards wife and Children

Attachment	Love and Care
<ul style="list-style-type: none"><li>- Cause of all Problems</li><li>- Ownership and Controllership</li></ul>	<ul style="list-style-type: none"><li>- Ok</li><li>- Shouldn't Stop</li></ul>

- By repeated practice of binary format, must see Body and Mind and family as part of Vishwaroopa Ishvara, therefore family belongs to Ishvara.
- Bhagawan alone owner and controller of family
- Can add / Take away any member at any time
- Their future not under my control
- I am contributor, can serve - Neither owner / Controller...
- Retaining ownership and controllership = Snehaha  
= Getting stuck
- Toughest exercise but only solution to Samsara, no alternative solution
- Freedom from ownership and controllership - Get out of this problem
- Hear Aantara Sanyasi talks - Things go together - Controllership and Ownership = Abhimana = Aham and Mama Abhimana
- Twin brothers = Worry / Anxiety
- Yatra Yatra Abhimana - Tatra Tatra Chinta worry / Anxiety.

- Wherever Abhimana / Chinta - Special prayers vows and Sakama Bhakti go together.
- Sanyasa = mentally renouncing all - 34 Body / Mind / world will make Jnanam fruitful...
- Ownership w.r.t. possession and Property “Mann Aasai and Pon Aasai”
- Possession and Power - 2<sup>nd</sup> to be Removed
- Vishaya = Anything other than people  
= Non-people
- 1<sup>st</sup> People, 2<sup>nd</sup> Vishaya, 3<sup>rd</sup> Our body
- Power ownership and controllership should go away

#### **4<sup>th</sup> Chinta :**

- Worry about body based on fear of body suffering
- Worry and fear - 2 Emotions gradually increase when we grow older
- Don't see possibility when we are young
- Natural / Legitimate worry about body and incurable diseases
- Don't feel guilty - Universal / legitimate / Normal
- Do you want to be normal - Justifying worry / Fear and wallow in them or try something different?
- To be different, you have to work hard

#### **Remember - Important lesson :**

- Understand /meditate and assimilate

**i) Worry and fear increase possibilities of suffering because worry and fear or negative :**

- Emotions which weaken body and increase possibility of suffering

**ii) Magnifies intensity of suffering :**

**iii) Worsen degree of Worry / Fear :**

- Acts adversely to us - Most natural
- Worry and Fear join Prarabda and increase suffering
- When I dwell on the reasons and I justify fear and worry
- Legitimate reason - which justifies worry and fear
- I am inviting worry and fear to occupy my mind

**What disease my father had?**

- Is inviting fear and worry to occupy my mind
- Both grow in intensity in fertile ground where they can grow
- All emotions have only one fertile ground, where they can grow more and more - our mind...
- When I dwell upon reason, I am inviting them and once they grow, they are going to act against me by increasing, possibility of disease and by increasing degree of suffering.
- When they come and by magnify in intensity...
- Understand / Meditate / Assimilate by using my Purushartha...
- Dwelling on them, dwelling on legitimate reasons to justify the fear and worry...

- I am using my own Purushartha to work against me
- Papam Prarabdha is already working, against me but I am adding my Purushartha Power also by sitting and Meditating Reasons on what problem will come.
- Using Purushartha against ourself
- Fire in House... I have no water to Quench fire
- Through fear and Worry adding Petrol cans
- Use Purushartha and Refuse to Dwell in these thought patterns.
- Don't dwell upon reasons to legitimate / Justify...
- They are universal problems.

**Gita :**

जातस्य हि ध्रुवो मृत्युः  
ध्रुवं जन्म मृतस्य च ।  
तस्मादपरिहार्येऽर्थे  
न त्वं शोचितुमर्हसि ॥ २-२७ ॥

jātasya hi dhruvō mṛtyuh  
dhruvaṁ janma mṛtasya ca |  
tasmād aparihāryē'rthē  
na tvaṁ śōcitum arhasi || 2-27 ||

Indeed, certain is death for the born, and certain is birth for the dead; therefore, over the inevitable, you should not grieve.[Chapter 2 - Verse 27]

- Don't worsen Papa Prarabda by Dwelling on this thought pattern.

- This Refusal is deliberate decision which have to make, whenever that thought pattern comes cutting as legitimate effort.
- Arrival of fear and worry is most natural - whether they should continue or not is the Purushartha.

**Gita :**

इन्द्रियस्येन्द्रियस्यार्थे  
रागद्वेषौ व्यवस्थितौ ।  
तयोर्न वशमागच्छेत  
तौ ह्यस्य परिपन्थिनौ ॥ ३-३४ ॥

indriyasyēndriyasyārthē  
rāgadvēṣau vyavasthitau |  
tayōrna vaśam āgacchēt  
tau hyasya paripanthinau || 3-34 ||

Attachment and aversion for the objects of the senses abide in the senses; let none come under their sway; for, they are his foes. [Chapter 3 – Verse 34]

- Indriyasya Indriyarthē..... Krishna Admits
- Fear and worry Normal and Natural
- Tayor Na Vasam Agacchet....
- Don't perpetuate because continuity is most Natural
- Continuity requires my Support, Cut off emotions and they become feeble and feeble.
- Jnani has Practices for years even when old Age is far away.

## **Intensely Aware :**

- Prarabdasya Bhogad Eva Kshaya, knowledge can't rid of Prarabda - Tattva Bodha
- **Jnanam - Destroys Sanchita Avoids Aagami cannot touch Prarabdha**
- Body has to go through Prarabdha but he doesn't want to abuse his Purushartha to worsen the Situation.
- Sitting and efficiently worrying is abusing Purushartha
- By saying I am Brahmasmi, problem will not go
- By worrying and becoming sad problem will not go

## **Therefore Reject worry :**

- Let us serve the body and follow the rules of Health - This should be done
- Our duty to Bhagavan's property
- Should not neglect Bhagavan's property
- Worry - Not, do duty, greatest service to body - Take care
- Body has Papa and Punya Prarabda

## **When worry comes - Visualize fire :**

- 2 Petrol cans or worry and fear - Putting to improve body's health
- Join Majority and have fear and worry or try to be Different and make attempt.
- I will refuse to support 2 Emotions - Svasharira Api Nishchintaha...
- Nirashaha without Positive or Negative expectations.

- Disease belongs to Papa karma
- Don't specially imagine negative
- Nirasha - Refusing to imagine - Building castles
- Bhagavan has covered future from our sight - Wise excels.

### Chapter 18 - Verse 85 :

तुष्टिः सर्वत्र धीरस्य यथापतितवर्तिनः ।

स्वच्छन्दं चरतो देशान्यत्रास्तमितशायिनः ॥८५॥

*tuṣṭiḥ sarvatra dhīrasya yathā-patita-vartinaḥ,*

*svacchandaṁ carato deśān-yatrāstamita-śāyinaḥ. (85)*

Contentment ever dwells in the heart of the wise man, who lives upon whatever happens to come unasked as his lot and who roams about at pleasure, resting wherever he is, when the sun sets! [Chapter 18 - Verse 85]

### Wise = Dheeraha :

- Increased CCC - (Means 24 Years old, - Pessimism / Cynicism will not increase and Reduced FIR)
- Old age takes away confidence to be built up by effort.

#### • Practice Aantara Sanyaa = Dheerah

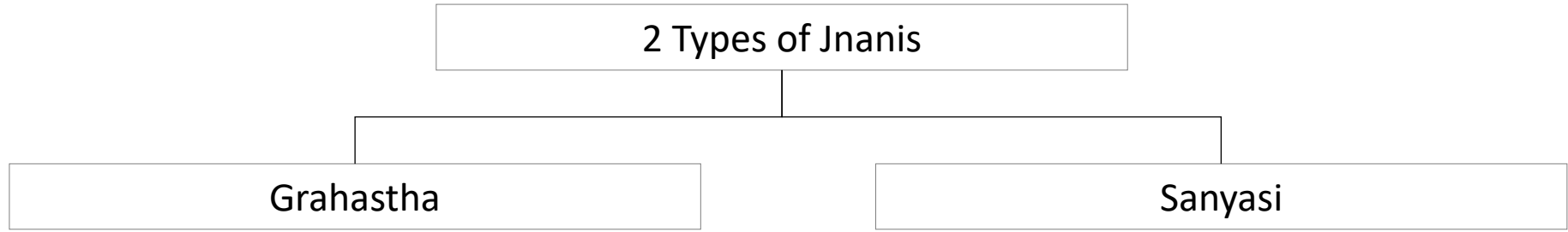
- Sarvatra Tushtaha - Totally contented with creation - Mix of Pleasure and pain.
- Every object gives pleasure and Pain
- Body gives enjoyment and peace

## Don't hate Body :

- Pure Brahman = Great, but can't have pleasure without body medium.
- Body = cause of samsara and pleasure and Wonderful life
- Samatva Buddhi - Balanced vision = Tushtati Sarvata...
- Family - Cause of headache and enjoyment, No complaints against anything.
- Objects of pleasure are objects of pain - World ok as it is
- Neither attached to - Life / Death
  - Birth / Death, Profit / Loss
  - Honour / Dishonor
- Sarvatra Tushti = No complaint
- **Moksha = Complaint free Mind**
- Lives life as ordered by Situation caused by Prarabda - As it arrives...
- As old age - Physical dependence inevitable
- Vedanta saves us from emotional disturbances
- In old age - Living with whom becomes a Question...
- Freedom becomes loneliness
- Situations same - Language changed Supportlessness...
- As Prarabda unfolds, he moves along without complaint.
- Train mind - if you want Decide...



- Dwell on higher nature - Everfree moving freely - Claiming his moksha Svarupam.



### Chapter 18 - Verse 84 :

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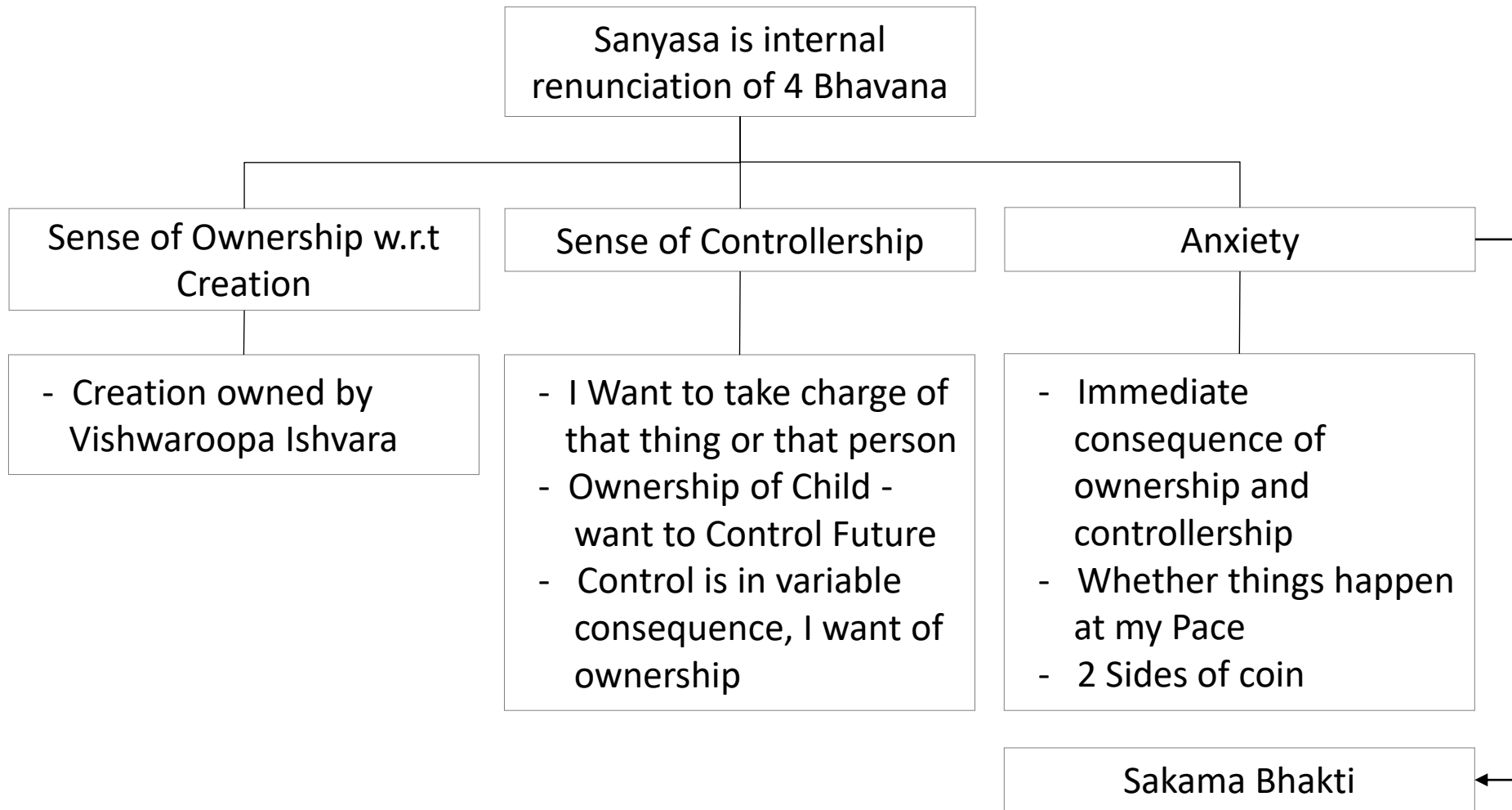
- Grahastha Jnani - Remains in family - Dedicated family to Ishvara - I am here to serve...

### Parivrajaka sanyasi Jnani :

- If he remains in one place - identification comes... Longer association - Longer is Abhimana.
- Can't get away from body
- Moves freely at will from one place to another
- Stays in Multi-star hotel - Wherever sun sets.

## 70 Lecture

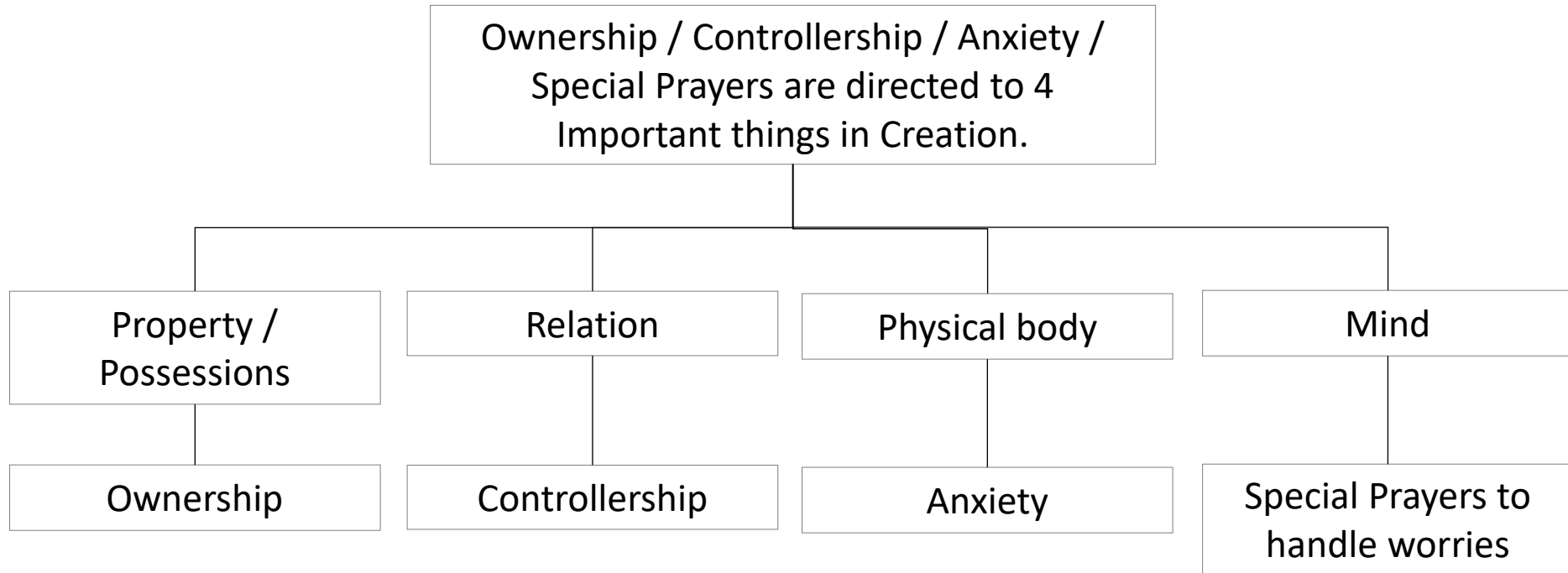
- Jnanam and Sanyasa Looked together as Complimentary pair Like 2 Sides of One Coin...
- Reinforce each other Can't say which is Cause / Effect - Physical and Mental Health



### Sakama Bhakti :

- Special Prayers to handle worries rejection of 4 = Clasp Rejection
- Ownership / Controllershship / Anxiety / Special Prayers.

- Sanyasa is other side of Jnanam which means I hand over 4 to Bhagawan.
- Ownership / Controllershship / Anxiety / Special Prayers are directed to 4 Important things in Creation.



### Next Few Verses - Jnanam or Renunciation :

- Our Philosophy determined by health Condition
  - Optimistic - Good Health
  - Pessimistic - ill health
- } Fluctuation because of ownership and  
Controllershship over Body
- Jnanis - Mystic not Optimistic / Pessimistic

## Chapter 18 - Verse 86 :

पततूदेतु वा देहो नास्य चिन्ता महात्मनः ।  
स्वभावभूमिविश्रान्तिविस्मृताशेषसंसृतेः ॥८६॥

*patatūdetu vā deho nāsyā cintā mahātmanah,  
svabhāva-bhūmi-viśrānti-vismṛtāśeṣa-samsṛteḥ. (86)*

Reposing upon the floor (foundation) of his own Being and completely transcending birth and rebirth, the great one does not care whether his body drops down dead or rises up to live.[Chapter 18 - Verse 86]

- Mahatma disidentifies from body and claims - I am Sakshi of body.

### 1<sup>st</sup> Capsule :

- I am not small body
- I am of the nature of eternal and all pervading Consciousness which is called Mahan Atma because of Disidentification from body and Dedicating.
- Body / Mind to Vishvarupa Ishvara which determines future of body not according to my personal desire but by law of Prarabdha karma - Maneesha Panchakam.
- Refuses to worry - Let body fall anywhere

### Diet and exercise continues :

- Karmanya Eva Adhikara Phale Na Kadhachana... (Gita - Chapter 2)

कर्मण्येवाधिकारस्ते  
मा फलेषु कदाचन ।  
मा कर्मफलहेतुर्भूः  
मा ते सङ्गोऽस्त्वकर्मणि ॥ २-४७ ॥

karmaṇyēvādhikārastē  
mā phalēṣu kadācana |  
mā karmaphalahēturbhūḥ  
mā tē saṅgō'stvakarmaṇi || 2-47 ||

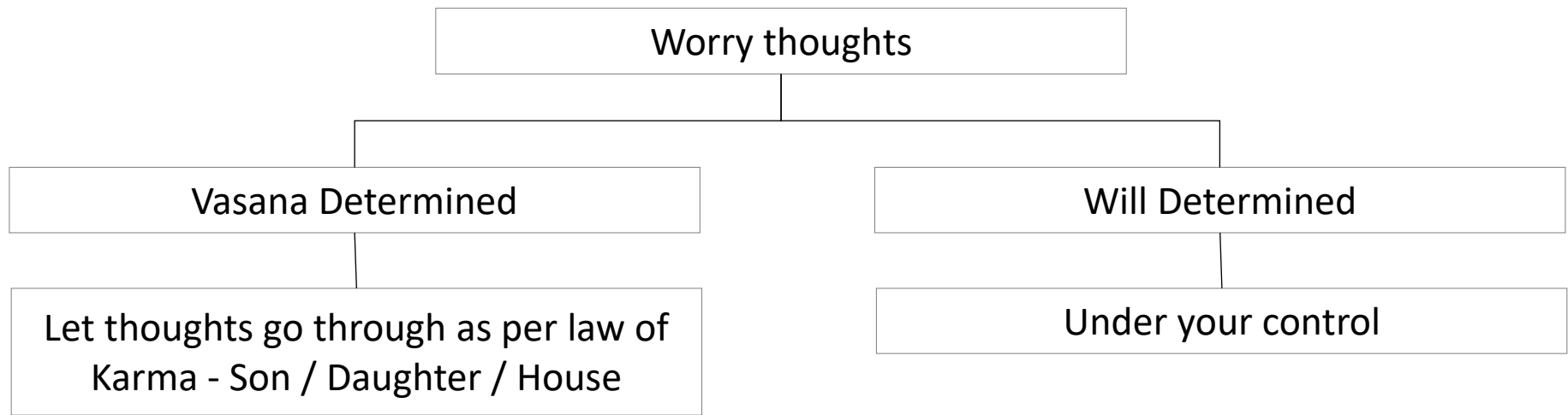
Thy right is to work only, but never to its fruits; let not the fruit of action be thy motive, nor let thy attachment be to inaction. [Chapter 2 – Verse 47]

- Future not in my control - If worry
- Natural, comes / Undeliberately, worry happens - I don't have control over mind.
- Therefore I am not owner of mind because - I don't have control over my mind
- Someone else is deciding controlling my Mind
- Therefore Someone else owner of Mind
- He is Deciding thoughts of the Mind because I don't control - Therefore no ownership of Mind.
- Therefore mind belongs to Bhagawan - Owner and controller...
- Bhagawan is owner of worry also
- Bhagawan decides whether worry should come or not and how long it should continue.

- Therefore I don't have worry - Bhagawan has worry
- I am witness of mind and its worry which belongs to Bhagawan

### **Therefore Meditate :**

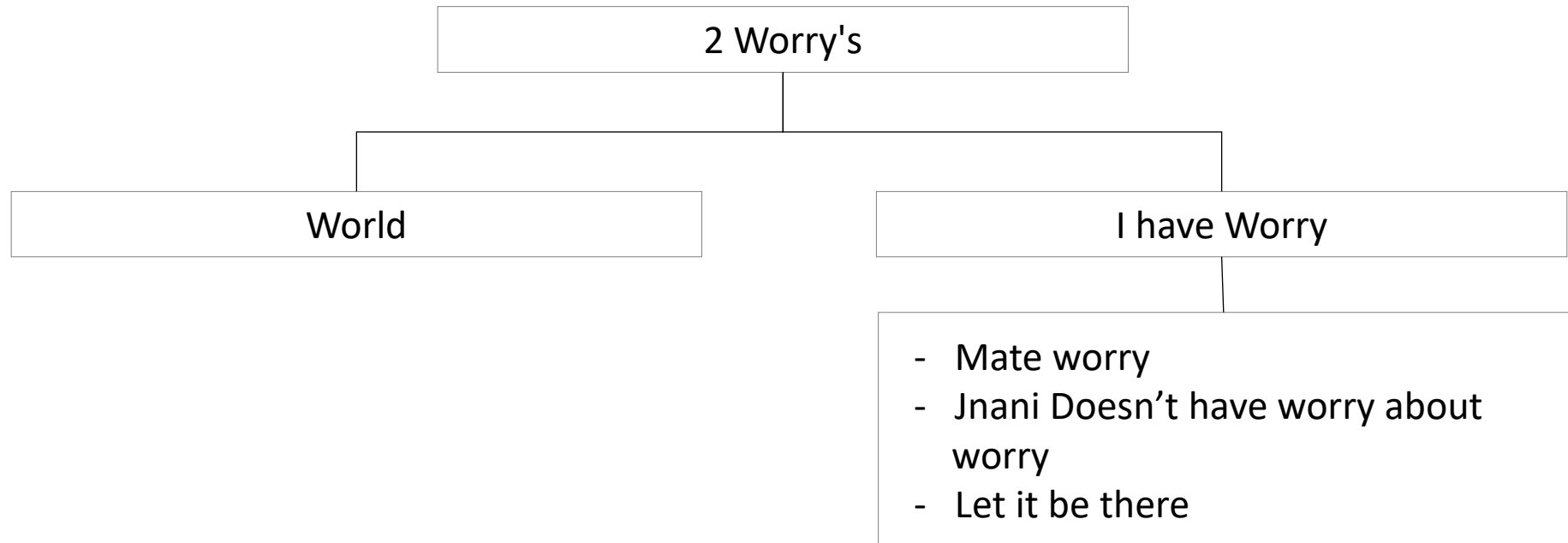
- I have no worries even when mind goes through conditions.
- Asanga Dhyana - Asangoham
- Asangoham Punah Punah - Sat chit Ananda Rupam
- I am not owner / Possessor of worry
- When mind has uncontrollable worry
- Jnani says Chinta Nasti... Means Chintanyam Abhimanaha Nasti
- Identifies with Svabava Bhumi = Atma (Ground Reality)
- Ground Floor = Atma - witness of Body / Mind
- 1<sup>st</sup> Floor = Mind
- 2<sup>nd</sup> Floor = Body
- Reality of whole universe which is different than ground
- Vishrantim - Relaxation in Atma which has no worry comes down to ever quite Atma and practices thought pattern of I am ever worryless witness - Preoccupied with this thought pattern.
- Vismritta - Doesn't worry about worrying (Ottatume)...



- Svabava Bhumi Vishranti Abidance in ground reality called Atma.

विस्मृत :

- Doesn't give over importance to Elimination of worry.



- Worrying about the Mind is called Samsara by entertaining thought that I have no connection with worry. Jnani is one who doesn't worry about worry.

### Chapter 18 - Verse 87 :

अकिञ्चनः कामचारो निर्वन्द्वश्छिन्नसंशयः ।

असक्तः सर्वभावेषु केवलो रमते बुधः ॥८७॥

*akiñcanaḥ kāmacāro nirdvandvaśchinnasaṁśayaḥ,*

*asaktaḥ sarvabhāveṣu kevalo ramate budhaḥ. (87)*

The wise one stands alone, unattached to anything. He is without any possession and moves at his will and pleasure. He is free from the pairs of opposites and his doubts have been cut asunder. He, indeed, is the blessed one.[Chapter 18 - Verse 87]

### Jnani :

- One who possesses nothing
- Kinchana = Something
- Akinchana = Nothing
- Jnani drops ownership within mind
- Therefore Nirmama - No ownership / No controlling, therefore no worry
- Remains Asanga Atma = Deliberately practice in thought I am Asanga
- When I am free, not of particular action
- This enters subconscious mind

- **Even while talking / Doing / Handling children / Bhagawan has brought them through this body and Bhagawan will decide their future - Nitya Sanyasi.**



- Kamachara - Not driven by any particular activity / Desire
- Because he doesn't attempt to own anything
- Desire always driven by ownership
- Duty always driven by ownership in relative world - No agenda = free life

### Chapter 18 - Verse 87 :

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- Ever fulfilled - Never works for fulfillment
- Work with fulfillment...
- Nirdvanda = Free from pairs of opposites not controlled by pairs of opposite emotionally has balanced Vision w.r.t. pairs
- Pairs will control vision when I want to control the pairs
- When I try to control - That object gets empowered to control my emotions.
- If I control successfully, I am happy and if I Fail... I am unhappy.
- My daughter should marry only Tamil.

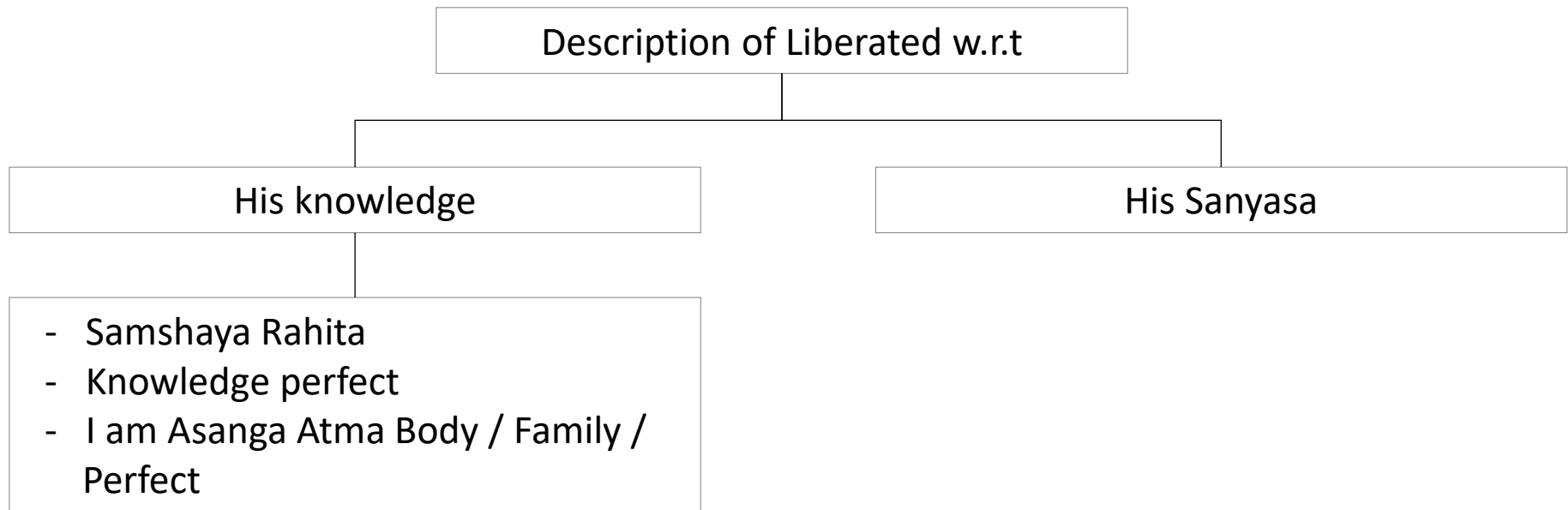
- When child does what I want / Happy
- When child does not do what I want / Unhappy
- Therefore child / Wife decide my happiness

• **Object I want to control, controls my emotions (Very important law)**

- People I want to control, control my emotions (Very true)

**Jnani Doesn't want to control Pairs of Opposites :**

- Therefore Nir-dwanda
- Therefore Chinna Samshaya



- Belongs to Vishwaroopa Ishvara
- I am Asanga Atma witness - Body / Mind / Family / Properties belong to Vishwavaroopa Ishvara.

- Detached - Asaktaha - Sarva Baveshu....
- Therefore Kevalaha - without second thing not negligent / Careless / Irresponsible.
- Alone to the alone all alone, will he feel lonely.
- Every relationship = Security
- Adhrishye Anatme Anirunte - Anilayahe
- Abhayam Pratishtam Vindate...
- When I have nothing to loose - No worry

• **I don't have body / Health / Youth to loose - All belong to Vishwaroopa Ishvara.**

### Chapter 18 - Verse 88 :

निर्ममः शोभते धीरः समलोष्टाश्मकाञ्चनः ।  
सुभिन्नहृदयग्रन्थिर्विनिर्धूतरजस्तमः ॥८८॥

*nirmamaḥ śobhate dhīraḥ sama-loṣṭāśma-kāñcanaḥ,  
subhinna-hṛdaya-granthir-vinirdhūta-rajastamaḥ. (88)*

The wise one, who is devoid of his ego and to whom a clod of earth, a precious stone and a bar of gold are all the same, whose knots of the heart have been cut asunder and who has cleansed himself of all his 'rajas' and 'tamas', shines.[Chapter 18 - Verse 88]

### Dheerah = Jnani :

- He enjoys this knowledge, everything belongs to Bhagavan
- I am Sakshi Chaitanyam Different from all of them = Dheerah = Wiseman, knots of heart = Attachment - Pasham broken.

- Rope / Attachment - Both do same job, ties to another
- Relationship = Ties
- Free from influence of Rajo - Attachment and Tamas - Delusion

Attachment	Delusion go together
Rajas	Tamas

- Once I have attachment, I try to control them - I don't have control.
- Delusion = Trying to control uncontrollable, comes because of attachment = Raaga = Rajas.
- Sattva = Jnanam = I don't own / Control anything in creation.
- Who am I - Capsule I - am of nature of eternal, all pervading Consciousness.
- I am only source of permanent security and happiness
- Don't expect security from property / Family / All cardboard chairs.
- Good for introduction - Keeping in showcase
- Emotional Independence = Sitting on cardboard chair

### Sanyasa - Description :

- Therefore he doesn't have Mamakara of anything in creation.

**Free from Mamata - Once ownership dropped, I have balanced - Non-reactive mind.**

- Stone / Gold / iron - Sama Loshtama / Kanchana none empowered to disturb my mind.

- I have undisturbed mind when I experience all of them
- They have power to Disturb me when I have a tie up

- **Like marriage - 3 Knots - Sthula / Sukshma / Karana / Jagrat / Svapna / Sushupti - Sattva / Rajas / Tamas.**

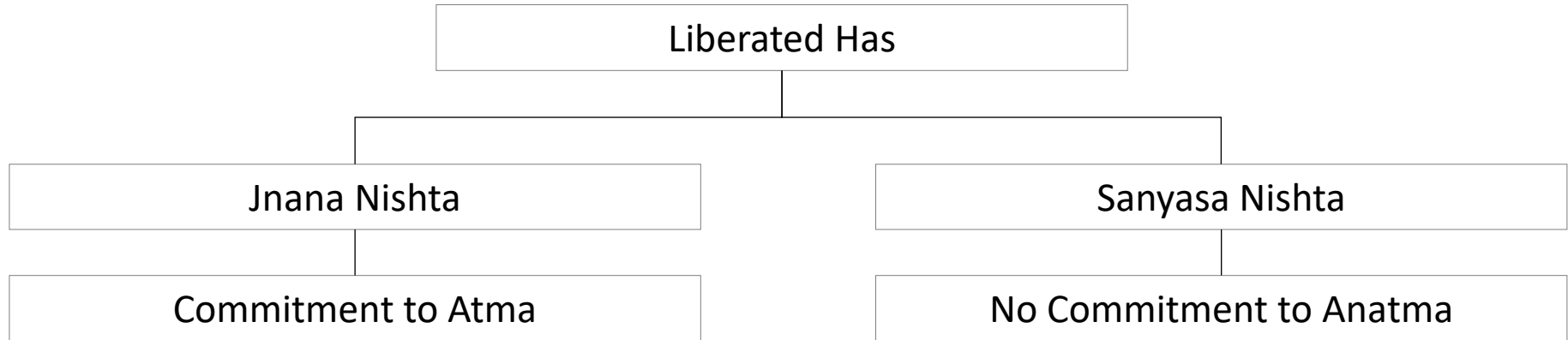
- I have empowered girl to influence me emotionally
- Samatvam natural consequence
- When I don't empower world with Mamakara, Sama Loshta ma Kanchane.
- Jnani - Outshines - Exemplary person in creation.

## Chapter 18 - Verse 88 :

निर्ममः शोभते धीरः समलोष्टाश्मकाञ्चनः ।  
सुभिन्नहृदयग्रन्थिर्विनिर्धूतरजस्तमः ॥८८॥

*nirmamaḥ śobhate dhīraḥ sama-loṣṭāśma-kāñcanaḥ,  
subhinna-hṛdaya-granthir-vinirdhūta-rajastamaḥ. (88)*

The wise one, who is devoid of his ego and to whom a clod of earth, a precious stone and a bar of gold are all the same, whose knots of the heart have been cut asunder and who has cleansed himself of all his 'rajas' and 'tamas', shines.[Chapter 18 - Verse 88]



- Trained his mind to look Upon himself
- Only as Atma - in his internal Dialogue / Mental Chattering.
- Atma = I = Jnana Nishta
- Sanyasa of Anatma = Returning Mis-appropriated property to lord real owner / Controller.

- I Misappropriate - Bhagawan's property by developing Ahamkara and Mamakara.
- I have returned body to Bhagawan = Sanyasa
- Anatma = Body / Mind / Family / Possessions
- **Renunciation of anxiety w.r.t. Anatma = Sanyasi**
- Doesn't mean being irresponsible continue duty
- Atma Jnanam and Sanyasa = Nitya moksha not attaining new - As Nityam

### Chapter 18 - Verse 89 :

सर्वत्रानवधानस्य न किञ्चिद्वासना हृदि ।  
मुक्तात्मनो वितृप्तस्य तुलना केन जायते ॥८९॥

*sarvatrānavadhānasya na kiñcid-vāsanā hṛdi,  
muktātmano vitṛptasya tulanā kena jāyate. (89)*

Who can be compared with a Liberated one, who has no desires at all lingering in his heart, who is contented and totally indifferent to everything?[Chapter 18 - Verse 89]

### Sarvatra = Anatma :

- Avadhanam = Obsession - Dwelling on them Dhyana on them - Gita :

ध्यायतो विषयान्पुंसः  
सङ्गस्तेषूपजायते ।  
सङ्गात्सञ्जायते कामः  
कामात्क्रोधोऽभिजायते ॥ २-६२ ॥

**dhyāyatō viṣayān puṁsaḥ  
saṅgastēṣūpajāyatē |  
saṅgāt sañjāyatē kāmah  
kāmāt krōdhō'bhi jāyatē || 2-62 ||**

When a man thinks of objects, attachment for them arises; from attachment desire is born; from desire arises anger... [Chapter 2 – Verse 62]

- Atma Dhyanam Positively...
- Vishaya Dhyanam = Avadhanam - Dwelling on things / Beings / Situations
- Every object generates Raaga / Dvesha with my cooperation

**When I keep Mind Regularly for a length of time on an object, I give power to object to develop Raaga / Dvesha...**

**Sangha - Teshu Ma Jayate :**

- Ahamkara - Mamakara or Raaga / Dvesha
- Once object creates Raaga / Dvesha, it can create a variety of emotions
- **I have empowered object to enslave me because of my dwelling on my mind.**
- I have empowered objects to enslave my mind - Object / Being occupies my mind.
- Person not outside - Person becomes one of the Tenants of my mind

- **Every object / Being by repeatedly dwelling on them... I allow them to be tenants of my mind (Maha realisation)**
- **My mind is eternally preoccupied with those objects / People**
- **During free moments only those people come and dance in my mind**

- In Japa / Puja / Dhyanam...
- Atma Bhagawan doesn't occupy my mind.



- If they occupy with my permission - Nothing wrong.
- When I deliberately think upon them, then I am the master.
- I don't want them in Class but they occupy my mind...
- Power I give by Avadhanam - Constantly and Repeatedly dwelling on them - Irrationally - I am anxious about them.
- Liberated refuses to dwell on any object repeatedly
- Not preoccupied with anything for them to enter his Subconscious mind = Anavadhanam.
- He doesn't allow them to create Vasana
- **Vasana alone creates varieties of preoccupation**
- In his Sub-conscious mind no preoccupations allowed - Master
- Therefore his mind is available for what he wants to think.

### **Vedanta Says :**

- Think of Anatma with Plan and Act deliberately, think at a time, which is Mastery.
- Deliberate thinking of Anatma is mastery
- They (Anatma) Occupy my mind is Slavery.

स्पर्शान्कृत्वा बहिर्बाह्यान्  
चक्षुश्चैवान्तरे भ्रुवोः ।  
प्राणापानौ समौ कृत्वा  
नासाभ्यन्तरचारिणौ ॥ ५-२७ ॥

sparśān kṛtvā bahirbāhyān  
cakṣuścaivāntarē bhruvōḥ |  
prāṇāpānau samau kṛtvā  
nāsābhyantaracāriṇau ||5-27||

Shutting out (all) external contacts and fixing the gaze (as though) between the eyebrows, equalising the outgoing and incoming breath moving within the nostrils. [Chapter 5 – Verse 27]

**Family outside - May you keep them outside :**

- Don't carry them on your head wherever you go / in class also
- Like you keep chappal outside
- Don't allow them to occupy mind therefore mind is no more burden.
- Preoccupation Disturbs sleep, because family members Dancing
- His mind is evacuated mind, Mukta mind = Un-preoccupied mind.
- He is no other than ever free Atma
- Totally ready to accept his present situation - No Disharmony / Injustice in creation - Every event is directed by Bhagawan - Totally contented on buddhi = Vi Truptaha
- Vi - Viraga - Free from Usually - from Raaga.

- Vishena - Totally satisfied with available condition
- For such liberated person, he is unmatched person / Un-comparable Great

### Chapter 18 - Verse 90 (very Important) :

जानन्नपि न जानाति पश्यन्नपि न पश्यति ।  
ब्रुवन्नपि न च ब्रूते कोऽन्यो निर्वासनादृते ॥९०॥

*jānannapi na jānāti paśyannapi na paśyati,  
bruvannapi na ca brūte ko'nyo nirvāsanādṛte. (90)*

Who, but the desireless one knows not though knowing, sees not though seeing and speaks not though speaking? [Chapter 18 - Verse 90]

- Liberated is able to enjoy light heartedness not by escaping worldly transactions.
- Transactions not burden - Don't allow them to create anxiety not controller of future.
- Bhagavan is event manager
- Drop ahamkara - Bhagawan's Body / Mind transacting with Bhagavan's world.
- Bhagavan determines consequence
- My anxiety is not going to change - Experiencing the world, he doesn't experience because they are incapable of generating emotional disturbances.
- Knowing / Organizing - Mental level
  - Doesn't cognize
- Seeing - Doesn't see - Jnanedriya Level
- Bruvan - Speaking - Don't speak - Karmendriya level

- 4 Antahkaranas / 5 Jnanendriyas / 5 Karmendriyas
- 14 Organs - interact with world - All act as per Bhagawan's will

### Technical Language :

- Don't generate - Vasana - Deeper impression in mind

- **Therefore Jnani = Mukta**
- **Nirvasana = Name of Jnani**

- When identification with body gone, not identified with burdensome life or free
- I am eternal Atma, transactions eternally continue

### Chapter 18 - Verse 91 :

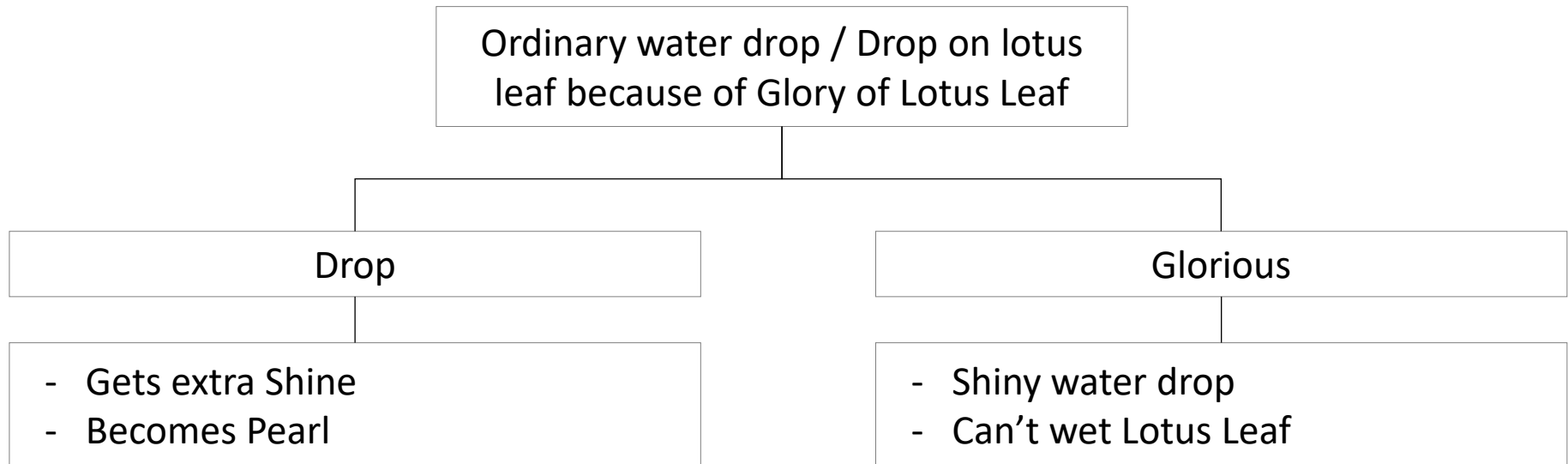
भिक्षुर्वा भूपतिर्वापि यो निष्कामः स शोभते ।  
भावेषु गलिता यस्य शोभनाऽशोभना मतिः ॥९१॥

*bhikṣurvā bhūpatirvāpi yo niṣkāmaḥ sa śobhate,  
bhāveṣu galitā yasya śobhanā'śobhanā matiḥ. (91)*

May he be a beggar or a king, he indeed excels who is unattached and whose view of existent things has been freed from the sense of good and evil.[Chapter 18 - Verse 91]

- Such person may be Ashrama Sanyasi or Grahastha
- External conditions do not matter...
- One who is free from Ahamkara / Mamakara w.r.t. Body / Mind has Jnanam free from binding Desire = Nishkama.
- Ashuddha Kama = inappropriate or disturbing desire.

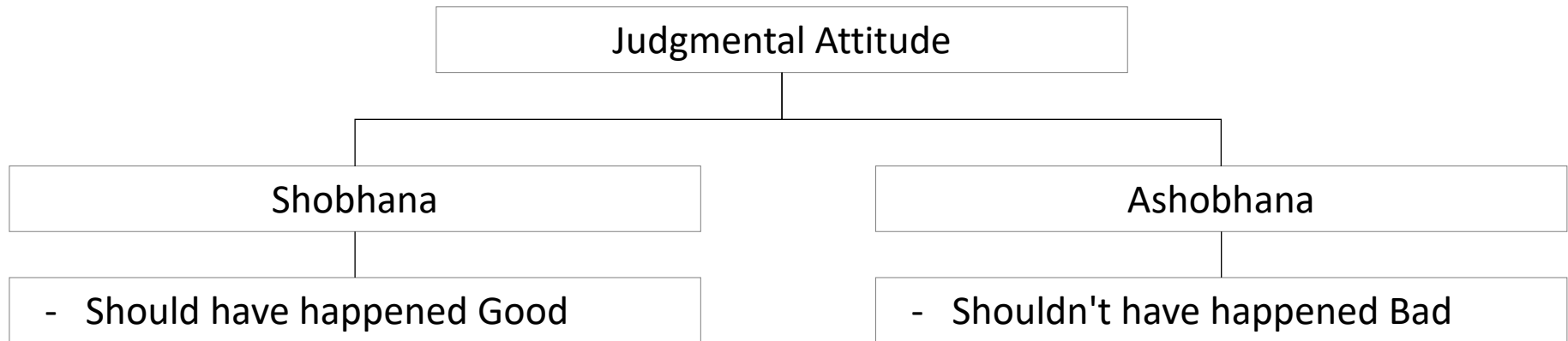
- Jnani has Non-binding desire for Loka Sangraha
- Even Bhagawan has desires to create / Take Avatara / Protect Dharmic / Destroy Adharma - Paritraya Sadhunam...
- Iccha Shakti and Jnana Shakti and Kriya shakti - Only for human
- When Ichha Shakti is Polluted by Avidya it becomes harmful Desires to oneself and Society.
- Moksha = Conversion of Avidya Polluted Ichha Shakti to Vidya Decorated Ichha Shakti.
- Jnani / Mukta Purusha, excels / Shines
- Jnani and Bhagawan Serve world.



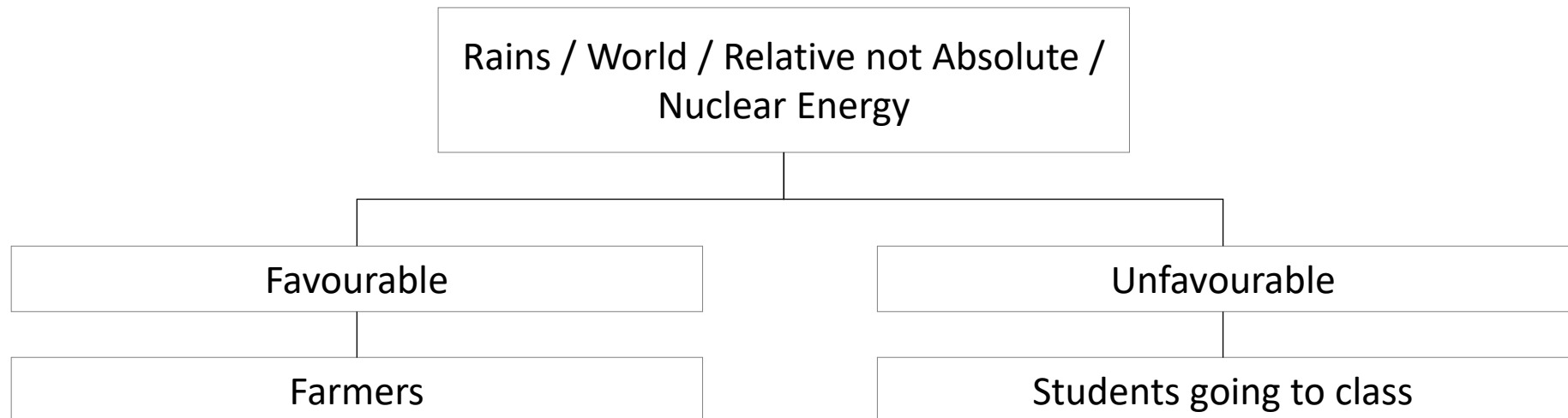
### **Jnani Mind = lotus Leaf :**

- Desires = Water Drops = Great Desires but doesn't Disturb Mind
- Like Drop Doesn't wet Leaf

- Consequence of Activities = Rate of Success / failure Doesn't Disturb him.
- W.r.t things / Events / Beings = Bhavana



- Jnani Doesn't have this for things / beings / Events.
- Keeps in Bhagawans will / Universal Law of Justice Who am I to Judge Good / Bad.
- Everything has its own Place



- Therefore Relative world nothing Categorically good / Bad - Therefore Anirvachaniya...

## Question is Tirupati :

- Not Good for me when my turn comes
- Subjective
- More you have Vishwaroopa Darshana, Shobhana / Abshobhana - Goes by Sanyasa handing Body / Mind / family / Possessions to Bhagawan.
- Judgmental Attitude goes away Nir-dvanda / Nirahamkara Jnani.

## Chapter 18 - Verse 92 :

क्व स्वाच्छन्द्यं क्व सङ्कोचः क्व वा तत्त्वविनिश्चयः ।  
निर्व्याजार्जवभूतस्य चरितार्थस्य योगिनः ॥९२॥

*kva svācchandyam kva saṅkocah kva vā tattva-viniścayaḥ,  
nirvyājārjava-bhūtasya caritārthasya yoginaḥ. (92)*

For the yogin, who has attained his fulfilment and who is an embodiment of guileless sincerity, where is licentiousness? Where is restraint? Where is determination of the truth of the Self?[Chapter 18 - Verse 92]

- This Response - Bavana - Non-judgmental attitude involved in transactions without being burdensome has become spontaneous to a liberated person = Nishta = Internal Sanyasa.

## Prakruta / Animal man :

- Immature not practiced discipline
- Impulsive / instinctive / Let go attitude / Feel like / Did it.

## Man Man - Samskruta Purusha :

- Follows dharma Shastra with discipline / Not in instinctive impulsive but filtered by Dharma - Proper - Improper
- I Feel like doing this - Say this...
- Ask can I say this - Filter / Sieve of Shastra Jnanam.
- Do what is proper - Deliberate lifestyle thoughtful....

## Gita :

रागद्वेषविमुक्तैस्तु  
विषयानिन्द्रियैश्चरन् ।  
आत्मवश्यैर्विधेयात्मा  
प्रसादमधिगच्छति ॥ २-६४ ॥

rāgadvēṣaviyuktaistu  
viṣayānindriyaiścaran |  
ātmavaśyairvidhēyātmā  
prasādamadhigacchati || 2-64 ||

But the self-controlled man moving among objects with his senses under restraint and free from both attraction and repulsion, attains peace. [Chapter 2 – Verse 64]

इन्द्रियस्येन्द्रियस्यार्थे  
रागद्वेषौ व्यवस्थितौ ।  
तयोर्न वशमागच्छेत्  
तौ ह्यस्य परिपन्थिनौ ॥ ३-३४ ॥

indriyasyēndriyasyārthē  
rāgadvēṣau vyavasthitau |  
tayōrna vaśam āgacchēt  
tau hyasya paripanthinau || 3-34 ||



Attachment and aversion for the objects of the senses abide in the senses; let none come under their sway; for, they are his foes. [Chapter 3 – Verse 34]

### **Raaga / Dvesha common to all :**

- Tayor Na Vasham Agacchet.... Action shouldn't be governed by Raaga / Dvesha but Dharma / Adharma...
- Prakruta / Samskruta / Thoughtless life thoughtful - Mindful life...
- Jnani lives - Dharmic life - Natural to him now - Not be deliberately dharmic not thoughtfully Dharmic but spontaneously dharmic.
- स्वचद्वन्दं - Licentious / Impulsiveness / instinctiveness living...
- Chandaha = Desire / Feeling
- Jnani free from instinctive life
- Deliberate life he doesn't practice not controlling deliberately.
- He is incapable of adharma
- Restraint - When possibility exists therefore no Self-restraint.

### **Shakuntala :**

- King Dushyanta wants to marry Shakuntala
- Kshatriya to Gandharva without enquiry - Considered Shakuntala is fit.

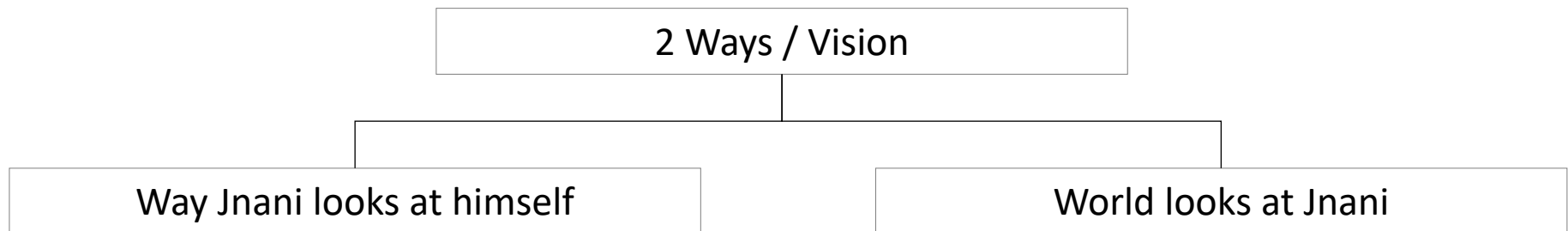
- Is my desire legitimate - can I fulfill my desire
- I have led Dharmic life till now
- Value based - Whatever desire comes in mind must be dharmic
- If a person practices Dharma for 12 Years
- Whatever he says will be truth - Desire coming in his mind must be dharmic
- Spontaneously Dharmic

### Chapter 18 :

- Jnani's Description
- Who has assimilated Vedanta has different world view - Response different.
- Inner condition of Jnani indescribable
- Paradoxical / Controversial language used

### Gita :

- Night for day = Day for Jnani
- Night for Jnani = Day for others
- Jnani - Active without Actions
  - Sees action in Actionless / Inaction in Action



## Chapter 18 - Verse 93 :

आत्मविश्रान्तिर्तृप्तेन निराशेन गतार्तिना ।  
अन्तर्यदनुभूयते तत्कथं कस्य कथ्यते ॥९३॥

*ātma-viśrānti-tr̥ptena nirāśena gatārtinā,  
antaryad-anubhūyate tat-katham kasya kathyate. (93)*

How and to whom can be described, the inner experience of one who is desireless, who transcends all his sorrows and who is contented with his repose in the Self?

[Chapter 18 - Verse 93]

- Internal condition intimately experienced - Discovered fulfillment in Atma.
- Vishranti - Dwelling / Abiding in Atma Real I... Lay man does not understand because of Truptena has fulfillment.
- Ever fulfilled wise
- Therefore Nirasha - Doesn't seek fulfillment from external relationship / Possessions
- Asha = Seeking fulfillment from outside
- Therefore one who doesn't have disappointment
- When I seek fulfillment from object / Relations
- Only Aarti - Internal Distress / Pain
- Nobody behaves up to my expectation
- Jnani - Free from pain

- Doesn't seek fulfillment from outside...

- Charitartaha - Attained moksha Purushartha
- Internal conditions of such Mukta can't be described
- Can use only paradoxical language

### Chapter 18 - Verse 94 :

सुप्तोऽपि न सुषुप्तौ च स्वप्नेऽपि शयितो न च ।  
जागरेऽपि न जागर्ति धीरस्तृप्तः पदे पदे ॥९४॥

*supto'pi na susuptau ca svapne'pi śayito na ca,  
jāgare'pi na jāgarti dhīrastṛptaḥ pade pade. (94)*

The wise one is not asleep, even when in deep sleep. He is not lying down, even when dreaming. He is not awake, even in his waking state. He is contented under all conditions.[Chapter 18 - Verse 94]

### When lay describes Jnani :

- Describe from Anatma - Shariram Standpoint
- Doesn't claim body as himself has handed over Anatma to Vishwaroopa
- Ishvara and Rejected - Entertaining Ahamkara and Mamakara w.r.t body / Family / Possession

### Lay Person :

- Jnani where Aham / Mama not seen waker / Dreamer / Sleeper belongs to Anatma

### Wise :

- I am not waker / Dreamer / Sleeper not Avastha Traya Vaan but Sakshi.

- See description of Vishvaroopā Ishvara Anatma
- He is not dreamer / Anatma belongs to Visvaroopā Ishvara

### **Waking :**

- Others say he is waker

### **Jnani :**

- I am not keeping awake
- I never go to sleep
- Wake / Sleep and dream are conditions of body / Mind
- I am Vilakshana - Truptaha - Ever complete Sakshi...

### **Chapter 18 - Verse 95 :**

ज्ञः सचिन्तोऽपि निश्चिन्तः सेन्द्रियोऽपि निरिन्द्रियः ।  
सबुद्धिरपि निर्बुद्धिः साहङ्कारोऽनहंकृतिः ॥९५॥

*jñāḥ sacinto'pi niścintaḥ sendriyo'pi nirindriyaḥ,  
sabuddhirapi nirbuddhiḥ sāhaṅkāro'naḥaṅkṛtiḥ. (95)*

The Man of Wisdom is devoid of thoughts even when he thinks. He is devoid of sense organs even though he possesses them. He is devoid of intelligence even though endowed with an intellect. He is devoid of egoism even though he possesses an ego.[Chapter 18 - Verse 95]

Lay Person Say	Jnani
<ul style="list-style-type: none"> <li>- He is thinking</li> <li>- Jnanendriyas and Karmendriyas Active with sense organs</li> </ul> <p><b>Yogis :</b></p> <ul style="list-style-type: none"> <li>- Thoughtlessness is different</li> <li>- By Dharana / Dhyana / Samadhi eliminates thoughts in Mind</li> </ul>	<ul style="list-style-type: none"> <li>- I am thoughtless Atma all the time</li> <li>- I don't entertain thoughts at all</li> <li>- Irrespective of condition of mind</li> <li>- Asanga Atma no connection / with Mind</li> <li>- Mind belongs to Ishvara</li> <li>- I am Sarvada Nish Chintaha</li> <li>- Don't require meditation to become thoughtless</li> <li>- Let world and Mind entertain thought</li> <li>- Pashyan / Srinvan / neiva Kinchit Karoti Naha....</li> </ul>

**Gita :**

नैव किञ्चित्करोमीति  
युक्तो मन्येत तत्त्ववित् ।  
पश्यञ्शृण्वन्स्पृशञ्जिघ्रन्  
अश्नन्गच्छन्स्वपञ्श्वासन् ॥ ५-८ ॥

naiva kiñcitkarōmīti  
yuktō manyēta tattvavit |  
paśyañ śṛṇvan sprśañ jighran  
aśnañ gacchan svapan śvasan ||5-8||

I do nothing at all, thus would the harmonised knower of Truth think – seeing, hearing, touching, smelling, eating, going, sleeping, breathing... [Chapter 5 – Verse 8]

### 3<sup>rd</sup> Capsule by mere presence - Anatma continues activity :

- I - Atma am free from organs and activity
- Superficially connected to sense organs - Factually Asangsha not connected
- Movie intimately associated with screen
- Screen has no connection to movie
- Means screen not affected by things happening in the movie
- He has practiced - Dakshinamurthy Stotram :

विश्वन्दर्पण दृश्यमान नगरी तुल्यं निजान्तर्गतं  
पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथानिद्रया ।  
यस्साक्षात्कुरुते प्रभोधसमये स्वात्मानमे वाद्वयं  
तस्मै श्रीगुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ १ ॥

viśvandarpaṇa dr̥śyamāna nagarī tulyaṃ nijāntargataṃ  
paśyannātmāni māyayā bahirivodbhūtaṃ yathānidrayā |  
yassākṣātkurute prabodhasamaye svātmāname vādvayaṃ  
tasmai śrīgurumūrtaye nama idaṃ śrī dakṣiṇāmūrtaye || 1 ||

He who experiences at the time of realization his own immutable Self-in which the Self alone plays as the universe of names and forms, like a city seen in a mirror, due to the Maya power as though produced outside, as in a dream, to him, the divine teacher, Sri Dakshinamurthy, is this prostration. [Verse 1]

- He entertains these thoughts - when worry thought moves in his mind.
- Parallely Vedanta thoughts go on
- Says not my worry - By sheer Practice of 'Nididhyasanam' thoughts coexist with Atma



## **Body / Mind - Go through choiceless Situations :**

- Because of Purva Vasana / Prarabdha - Let mind exhaust its Prarabdha - I am not affected by worry - I am action free.
- World says - Jnani has Sattvic intellect / Wisdom
- Jnani doesn't claim he has wisdom
- Jnani identify - w.r.t. Enlightened intellect - Doesn't want to claim that

## **Manisha :**

- Saha Breheiva Brahma Vitu...

## **Jnani :**

- I am witness of Brahma Jnanam in intellect
- I am not Jnani or Ajnani conditions of Anatma belong to Ishvara Surrendered at time of Aantara Sanyasa - Mind handed over to Bhagawan.
- There is functional Ahamkara for Jnani for worldly transactions Jnani has to identify with body and reply.
- Roasted seed can't germinate into plant
- Doesn't identify with Ahamkara...
- Has Badita Ahamkara - He is free from Ahamkara.

## Chapter 18 - Verse 96 :

न सुखी न च वा दुःखी न विरक्तो न सङ्गवान् ।  
न मुमुक्षुर्न वा मुक्तो न किञ्चिन्न च किञ्चन ॥९६॥

*na sukhī na ca vā duḥkhī na virakto na saṅgavān,  
na mumukṣurna vā mukto na kiñcinna ca kiñcana. (96)*

The wise one is neither happy nor miserable, neither attached nor unattached, neither Liberated nor an aspirant for Liberation, he is neither this nor that.[Chapter 18 - Verse 96]

### Rejects negative / Positive both descriptions belong to Anatma :

- Anyatra Dharma / Adharma
- Sukhi / Dukhi, Labha / Nashta (Thoughts will arrive and depart)
- Jnani doesn't claim Sukha vritti as his own
- In Jnani's mind, there is reduction of FIR - w.r.t. Disturbing emotions will come down in Seeker's mind not absence of FIR
- In Advanced Jnani's Mind, disturbances mild
- He doesn't want to claim it as his own
- Mind goes through Avasthas according to law of Karma
- Law of Svabava....

श्रीभगवानुवाच ।  
प्रकाशं च प्रवृत्तिं च  
मोहमेव च पाण्डव ।  
न द्वेष्टि सम्प्रवृत्तानि  
न निवृत्तानि काङ्क्षति ॥१४-२२॥

śrībhagavānuvāca  
prakāśaṃ ca pravṛttiṃ ca  
mōham ēva ca pāṇḍava ।  
na dvēṣṭi sampravṛttāni  
na nivṛttāni kāṅkṣati || 14-22 ||

**The Blessed lord Said :** Light, activity and delusion, when present, O Pandava, he hates not, nor longs for them when absent. [Chapter 14 - Verse 22]

### Panchadasi - Chapter 7 :

- Mind will always have some Jnanam
- Identify with it is called on Anu Jvaram
- Jnani - Doesn't have Anu Jvaram
- Jnani has no identification with the disturbed mind = Anu Jvaram
- Therefore No Sukhi / Dukhi - Neither attachment / Detachment both are conditions of mind.
- Even though he has detached from Mind and offered to Bhagawan...
- He is not going to be negligent with reference to Quality of Mind
- Continues to improve mind with Detachment.

- Useful to Loka Sangraha / world
- I am Trustee of Mind - Lord's property
- I therefore I have to maintain in good condition but I don't want to connect Mental condition with Liberation.
- My Liberation is unconditional / Irrespective of conditions of mind
- I Enjoy defining mind without judging myself - Based on mind
- Therefore Na Vivaktaha / Na Sanghavan...
- Neither attachment / Detachment both conditions of mind
- Atma has neither Raaga / Dvesha or Vairagyam
- Name Dvesha / Raghau... Name Lobha Moha...
- Neither I am seeker or liberated both - Conditions of mind
- Presence of ignorance makes me seeker
- Absence of ignorance makes me liberated
- Presence / Absence of ignorance belongs to mind
- I am free from both ignorance and knowledge not connected to anything.

## Chapter 18 - Verse 97 :

विक्षेपेऽपि न विक्षिप्तः समाधौ न समाधिमान् ।

जाड्येऽपि न जडो धन्यः पाण्डित्येऽपि न पण्डितः ॥९७॥

*vikṣepe'pi na vikṣiptaḥ samādhau na samādhimān,*

*jāḍye'pi na jaḍo dhanyaḥ pāṇḍitye'pi na paṇḍitaḥ. (97)*

The blessed one is not distracted even in distraction. He is not in meditation even in samādhi. He is not dull even in a state of dullness. And he is not learned, even though possessed of learning.[Chapter 18 - Verse 97]

### Binary format description Displacing :

- Jiva / Jagat / Ishvara - has only 2 things - Atma / Anatma (Vishvarupa Ishvara)
- Both do not deserve complaint
- Can't complain about Ishvara / Atma
- Family included in Visvaroopā Ishvara therefore Everything is ok
- When distractions / Thoughts in mind it is condition of mind...
- Jnani refuses to say I am Vikshiptaha
- Deliberately practice thought - I am witness of distraction not claim distraction to myself.
- Refuses to have Ahamkara / Mamakara w.r.t. distracted mind
- Later - Distractions gone - Mind one pointed...

**Yogi :**

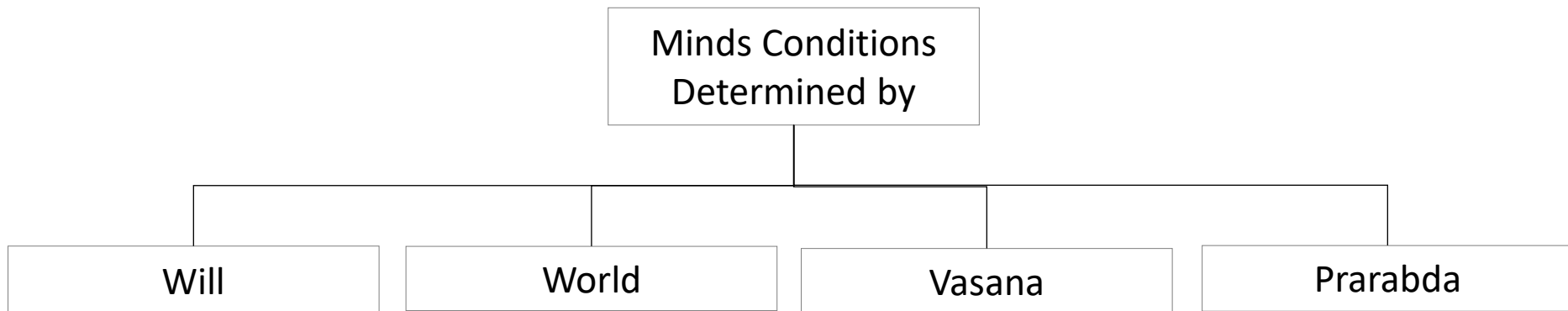
- Claims I am in Samadhi

**Jnani :**

- It is condition of mind not me
- Previously - w.r.t. many - Bahu vritti
- Here Eka Vritti - Avritti - Chitta Vritti Nirodha

**He says :**

- I am neither in Samadhi or without Samadhi
- Write statement of liberated from Ashtavakra
- I am without both - Sometimes mind is Dull / Not sleeping / Stabda
- Bavaha - Jadyam - Like a stone



- No control over minds fluctuating conditions.
- I am free from Dullness / Not Jadam

## Tamo Guna of Mind in Gita - Chapter 14 :

श्रीभगवानुवाच ।  
परं भूयः प्रवक्ष्यामि  
ज्ञानानां ज्ञानमुत्तमम् ।  
यज्ज्ञात्वा मुनयः सर्वे  
परां सिद्धिमितो गताः ॥१४-१॥

śrībhagavānuvāca  
paraṃ bhūyaḥ pravakṣyāmi  
jñānānāṃ jñānam uttamam ।  
yajjñātvā munayaḥ sarvā  
parāṃ siddhim itō gatāḥ ॥ 14 - 1 ॥

**The Blessed lord said :** I will again declare (to you) that supreme knowledge, the best of all knowledge, having known which, all the sages have attained supreme perfection after this life.  
[Chapter 14 - Verse1 ]

- When world glorifies Jnani
- He says I am not Panditaha / Scholarship at Anatma Level

### 3 Gunas of Maya from 64<sup>th</sup> Verse of Chapter 18 :

- Description of 3 Gunas of Maya
- Mysterious Universe of Maya worth watching not worrying

### 5<sup>th</sup> Capsule :

- One who remembers real
- Nature - Life is entertainment  
- Maya dance

## When I forget real nature - Life struggle :

- I am trying to control mysterious Gunas of Maya
- One is Dhyayaha - Fortunate / Spiritually Rich

## Chapter 18 - Verse 98 :

मुक्तो यथास्थितिस्वस्थः कृतकर्तव्यनिर्वृतः ।

समः सर्वत्र वैतृष्यन्ना स्मरत्यकृतं कृतम् ॥९८॥

*mukto yathā-sthiti-svasthaḥ kṛta-kartavya-nirvṛtaḥ,*

*samaḥ sarvatra vaitṛṣṇyānna smaratyakṛtaṁ kṛtaṁ. (98)*

The Liberated one, who abides in the Self under all conditions, is released from the idea of actions and of duty. He is the same everywhere and due to the absence of desires in him, does not brood over what he has done and what he has not done.[Chapter 18 - Verse 98]

## Similarly Description of binary format :

- Wise understands Atma / Anatma - mind is not worth worrying
- Abidance = Sahaja Samadhi
- I am not the mind in the background
- Always Atma thought in background
- World / body / Mind - worth watching not worrying
- When worrying is running - Entertain thought at mind - Let mind go through its Prarabdha / Vasana under all conditions.



- Krutam = Past actions
- Kartavyam - Future duties
- Nirvrutaha - Freedom from burden caused by past actions and duties
- Past actions - Become burden by creating regrets
- Future - Anxieties don't remember omissions and Commission of past
- Thinks to learn lessons but doesn't keep them to promote regrets
- Past for learning not for Regretting
- Because of internal detachment he entertains all the time - Thoughts
- I am Sakshi - Atma
- Even when mind is quiet - Vishrama

### Chapter 18 - Verse 99 :

न प्रीयते वन्द्यमानो निन्द्यमानो न कुप्यति ।  
नैवोद्विजति मरणे जीवने नाभिनन्दति ॥९९॥

*na prīyate vandyamāno nindyamāno na kupyati,  
naivodvijati maraṇe jīvane nābhinandati. (99)*

The Liberated in life does not feel pleased when praised nor does he feel annoyed when blamed. He neither rejoices in life nor fears death.[Chapter 18 - Verse 99]

### World worships him as Jnani :

- Look at Anatma and offer worship
- Parallely he is criticized not irritated / Disturbed by censure of world.

- Thought of death doesn't disturb him
- World not source of suffering
- Punarjanma also welcome - Next birth or its absence
- I - Atma has no cycle of birth / Death if you pray then it is ignorance
- Loud proclamation of ignorance.

### Chapter 18 - Verse 100 :

न धावति जनाकीर्णं नारण्यमुपशान्तधीः ।  
यथा तथा यत्र तत्र सम एवावतिष्ठते ॥१००॥

*na dhāvati janākīrṇaṁ nāraṇyam-upaśāntadhīḥ,  
yathā tathā yatra tatra sama evāvatiṣṭhate. (100)*

The serene minded Master seeks neither the crowded place nor the solitude of the forest. He remains the same under any condition, in any place. [Chapter 18 - Verse 100]

- Jnani not attached to Company / people / Crowd... Nor does he seek Quietitude / Aloneness / Seclusion.
- What is there is a cording to Prarabda don't complain.
- This is Jnanis description of peace of Chapter 18

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# **CHAPTER 19**

**The Grandeur of the self**

**8 Verses**

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## Lecture 73

### Chapter 15 - 18 :

- Wisdom of wise person and Lay persons view of Jnani

### Chapter 19 - Verse 1 :

जनक उवाच

तत्त्वविज्ञानसन्दंशमादाय हृदयोदरात् ।  
नानाविधपरामर्शशल्योद्धारः कृतो मया ॥१॥

*janaka uvāca*

*tattva-vijñāna-sandaṁśam-ādāya hṛdayodarāt,  
nānāvidha-parāmarśa-śalyoddhāraḥ kṛto mayā. (1)*

Janaka said: Using the pincers of knowledge of Truth, from the innermost recesses of my heart, I have extracted the thorn of adverse opinions.[Chapter 19 - Verse 1]

### Janaka :

- Doubts Disturbance gone by Tattva Vigyanam

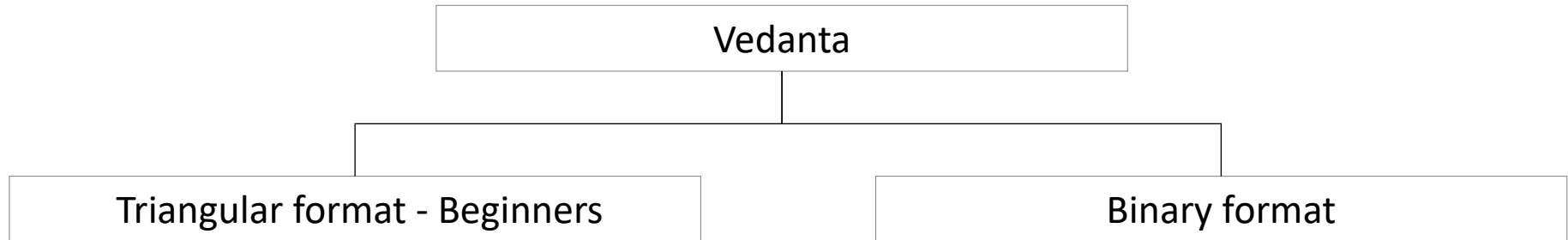
### Example :

- Question / Doubts thorns lodged in Heart
- Pincer used / Sadrusham instrument for removing thorn
- Plucked and Removed all doubts - Questions because of Jiva / Jagat / Ishvara - Fundamentals proposed by Philosophers.
- Pincers in form of knowledge / Truth / Reality.

- Removed thorns from inside heart - Questions and doubts out remaining for ages - Nastika / Astika systems
- Many and varied nature

### **What is purpose of creation?**

- Casual / Nagging / Serious doubt



### **In Binary Format :**

- World not creation If creation then think of creator - Nagging
- What is intention / Purpose of creator - Not locally available as person
- World - called it a creation is a mistake - World is a misperception of you

### **1) World is not a creation of God :**

- World is a misperception of you

### **2) Misperception (Effect) is consequence of ignorance (Cause) :**

### **3) No will involved in Misperception not Deliberate Action :**

- Therefore no Purpose for Misperception can't ask why you perceived Rope as Snake.
- Misperception has a cause.

- World is a Misperception - Doesn't have a Purpose - Has a Cause - Cause is Avidya - ignorance...
- Once cause is removed, then Misperception removed, Right perception comes.
- Understand world as Misperception caused by ignorance.
- Remove ignorance - Misconception goes.

### Therefore No use of knowing about Purpose :

- Now - Avidya - Cause - Misperception is gone everything is I - the Atma
- There is no such thing called world at all
- I don't perceive the world - Sarva Brahma Mayam / Atma Mayam

### Chandogyo Upanishad :

स एवाधस्तात्स उपरिष्ठात्स पश्चात्स  
 पुरस्तात्स दक्षिणतः स उत्तरतः  
 स एवेदं सर्वमित्यथातोऽहंकारादेश  
 एवाहमेवाधस्तादहमुपरिष्ठादहं  
 पश्चादहं पुरस्तादहं  
 दक्षिणतोऽहमुत्तरतोऽहमेवेदं सर्वमिति ॥ ७.२५.१ ॥

sa evādhastātsa upariṣṭātsa paścātsa  
 purastātsa dakṣiṇataḥ sa uttarataḥ  
 sa evedaṃ sarvamityathāto'haṃkāradeśa  
 evāhamevādhastādahamupariṣṭādaham  
 paścādaham purastādaham  
 dakṣiṇato'hamuttarato'hamevedaṃ  
 sarvamiti || 7.25.1 ||

That bhūmā is below; it is above; it is behind; it is in front; it is to the right; it is to the left. All this is bhūmā. Now, as regards one's own identity: I am below; I am above; I am behind; I am in front; I am to the right; I am to the left. I am all this. [7 - 25 - 1]

- Remove Srishti - Replace it with Adhyasa
- World - Not Srishti but superimposition - Doesn't have purpose
- Has cause - Avidya
  - Avidya Nivritti / Adhyasa Nivritom
  - Jagan Nivritti - Sarvam Atma Mayam Jagat
- Where is time / Space / World means everything is in Atma alone - Remove the misconception.
- KWA - Means - where is student / Teacher / Teaching / Note book / Pen / Desk / Class nothing is there - I alone Am
- Kwa - Means where

### Chandogyo Upanishad :

यत्र नान्यत्पश्यति नान्यच्छृणोति नान्यद्विजानाति स  
 भूमाथ यत्रान्यत्पश्यत्यन्यच्छृणोत्यन्यद्विजानाति  
 तदल्पं यो वै भूमा तदमृतमथ यदल्पं  
 तन्मर्त्यं स भगवः कस्मिन्प्रतिष्ठित इति स्वे  
 महिम्नि यदि वा न महिम्नीति ॥ ७.२४.१ ॥

yatra nānyatpaśyati nānyacchṛṇoti nānyadvijānāti sa  
 bhūmātha yatrānyatpaśyatyanycacchṛṇotyanyadvijānāti  
 tadalpaṃ yo vai bhūmā tadamṛtamatha yadalpaṃ  
 tanmartyaṃ sa bhagavaḥ kasminpratiṣṭhita iti sve  
 mahimni yadi vā na mahimnīti || 7.24.1 ||

Sanatkumāra said: 'Bhūmā [the infinite] is that in which one sees nothing else, hears nothing else, and knows [i.e., finds] nothing else. But alpa [the finite] is that in which one sees something else, hears something else, and knows something else. That which is infinite is immortal, and that which is finite is mortal.' Nārada asked, 'Sir, what does bhūmā rest on?' Sanatkumāra replied, 'It rests on its own power—or not even on that power [i.e., it depends on nothing else]'. [7 - 24 - 1]

- Where is the world in me who am abiding in Non-dual Atma / Kevala Atma.

### Who am in Kaivalyo Upanishad :

- I am Abiding in Non-dual Atma
- Yatra Nanyat Anyat Pashyati... Na Anyat Srunoti, Na Anyat Vijaniti...
- I am abiding in that Atma
- In my Vision there is no world
- What we call world is Atma
- Atma was / is / Will be... 8 Slokas in Similar Pattern...

### Chapter 19 - Verse 2 :

क्व धर्मः क्व च वा कामः क्व चार्थः क्व विवेकिता ।  
क्व द्वैतं क्व च वाऽद्वैतं स्वमहिम्नि स्थितस्य मे ॥२॥

*kva dharmah kva ca vā kāmah kva cārthah kva vivekitā,  
kva dvaitam kva ca vā' dvaitam svamahimni sthitasya me. (2)*

Where is piety? Where is desire? Where is wealth? Where indeed is conscience? Where is duality and where, again, is non-duality? for me who abides in my own grandeur.

[Chapter 19 - Verse 2]

### Chandogyo Upanishad :

- Te Mahimni Pratishtitaha... (7 - 24 - 1) elaborated here
- Mahima = Non-dual nature of Atma in which Sajatiya / Vijatiya / Svagata Bheda is not there.
- For me who am abiding in my higher nature.



## Non dual - in Ekamevadvitiam :

- No Purushartha is there because in Atma no beings / Objects - No discriminative knowledge.
- Discrimination requires 2 - Therefore no question of Moksha

## Don't say :

- Advaita Atma is not there - Buddhist Shunya Vadin...
- Word Advaitam can be used only w.r.t. Dvaitam
- When Dvaitam negated, word Advaitam is not there
- Kwa? where is it? means I alone Am

## Waker after waking can say : Dakshinamurthy Stotram :

विश्वन्दर्पण दृश्यमान नगरी तुल्यं निजान्तर्गतं  
पश्यन्नात्मनि मायया बहिरिवोद्भूतं यथानिद्रया ।  
यस्साक्षात्कुरुते प्रभोधसमये स्वात्मानमे वाद्वयं  
तस्मै श्रीगुरुमूर्तये नम इदं श्री दक्षिणामूर्तये ॥ १ ॥

viśvandarpaṇa dr̥śyamāna nagarī tulyaṁ nijāntargataṁ  
paśyannātmani māyayā bahirivodbhūtaṁ yathānidrayā |  
yassākṣātkurute prabodhasamaye svātmāname vādvayaṁ  
tasmai śrīgurumūrtaye nama idaṁ śrī dakṣiṇāmūrtaye || 1 ||

He who experiences at the time of realization his own immutable Self-in which the Self alone plays as the universe of names and forms, like a city seen in a mirror, due to the Maya power as though produced outside, as in a dream, to him, the divine teacher, Sri Dakshinamurthy, is this prostration. [Verse 1]

- Yat Sakshat Kurute Prabhoda Samaye Svatmana Advayam because...
- External / Internal is misperception - I alone exist / Am there.

### Chapter 19 - Verse 3 :

क्व भूतं क्व भविष्यद्वा वर्तमानमपि क्व वा ।

क्व देशः क्व च वा नित्यं स्वमहिम्नि स्थितस्य मे ॥३॥

*kva bhūtaṁ kva bhaviṣyadvā vartamānamapi kva vā,*

*kva deśaḥ kva ca vā nityaṁ svamahimni sthitasya me. (3)*

Where is the past? Where is the future? Where, even, is the present? Where is space? Where, even, is eternity for me who abide in my own grandeur.[Chapter 19 - Verse 3]

- For me, who am abiding in my own higher nature - Paramarthika Svaroopā...
- There is neither Desha / Kala is misperception

### Definition of Kala in Vedanta :

- Atma Avidya Sambandha Kalaha - Sambandha between Atma and Avidya
- False relationship between consciousness and ignorance is Kala
- When ignorance is gone, Kala is not there - Time itself is misperception
- In that time which is indivisible, we create for the division of Past / Present / Future mistake further categories.

### Degrees in confusion / Mistakes :

- Dull / Duller/ Dullest

## Sad - Darshanam :

- Past is past - Only now
- Past was not past in past - it was seen as present
- Future is not future because it would have become present
- If future and past are not there how can you talk of present?

## Therefore we are all not there : Sad Darshanam :

भूतं भविष्यच्च भवत् स्वकाले  
तद्वर्तमानस्य विहाय तत्त्वम् ।  
हास्या न किं स्यात् गत-भावि-चर्चा  
विनैक-संख्यां गणनेव लोके ॥ १७ ॥

*bhūtaṁ bhaviṣyacca bhavat svakāle  
tadvartamānasya vihāya tattvam,  
hāsyā na kiṁ syāt gata-bhāvi-carcā  
vinaika-saṅkhyāṁ gaṇaneva loke. (17)*

The past and the future are, in their own time, the present. Giving up the truth of that present, Jnani will not have discussion on the past and the future be laughable, like counting without the number one in the world? [Verse 17]

## Time = Misperception / Joke!

- If you see Past - Past regrets will come

## Why did I do this karma?

- If time is myth - Eternity - Nityam is Myth
- Eternity is w.r.t to time in contrast with time...

- Atma - Neither Shashvatam or Asashvatam

## Gauda :

- Shashvata Ashashvata Veditva...
- Where is question of eternity of Atma Myth
- Eternal Atma is there - Word eternal / Desha - Space - irrelevant
- When Kala is there, Karana and karyam comes - Srishti comes

## Taittiriya Upanishad :

तस्माद्वा एतस्मादात्मन आकाशः संभूतः ।  
आकाशाद्वायुः । वायोरग्निः । अग्नेरापः ।  
अद्भ्यः पृथिवी । पृथिव्या ओषधयः ।  
ओषधीभ्योऽन्नम् । अन्नात् पुरुषः ॥ २ ॥

tasmādvā etasmādātmana ākāśaḥ sambhūtaḥ |  
ākāśādvāyuḥ | vāyoragniḥ | agnerāpaḥ |  
adbhyaḥ pṛthivī | pṛthivyā oṣadhayaḥ |  
oṣadhībhyo'nnam | annāt puruṣaḥ ॥ 2 ॥

From that (Which is ) this Atman, is space born; from Akasa, air; from air, Fire; from fire, water; from water, earth; from earth, herbs; from herbs, food; and from food, man. [2 - 1 - 2]

## Akasha only in kalam :

- As long as you are in cause - Effect - Samsara you are either in past / Or anxious about future
- Regrets and Anxiety will never leave you
- Get out of Karana - Karya Prarambh Pravahaha

- Anyat Dharma / Adharma
- Krute / Akrute
- Butacha / Bavyacha

### Katho Upanishad :

- Talks about absolute
- Desha - Kala - Karana - Kama - Ateeta Aham
- Aham Asi - Sada Bhavi - Advaita Makaranda - Sat chit Ananda

### Chapter 19 - Verse 4 :

क्व चात्मा क्व च वाऽनात्मा क्व शुभं क्वाशुभं तथा ।  
क्व चिन्ता क्व च वाऽचिन्ता स्वमहिम्नि स्थितस्य मे ॥४॥

*kva cātmā kva ca vā'nātmā kva śubham kvāśubham tathā,  
kva cintā kva ca vā'cintā svamahimni sthitasya me. (4)*

Where is the Self? Where is the not-Self? Where, similarly, are good and evil? Where is anxiety or non-anxiety for me, who abide in my own grandeur.[Chapter 19 - Verse 4]

- I am now abiding in higher Nature.

### Get it in Mandukya Upanishad :

अजातस्यैव भावस्य जातिमिच्छन्ति वादिनः ।  
अजातो ह्यमृतो भावो मर्त्यतां कथमेष्यति ॥ २० ॥

*ajātasyaiva bhāvasya jātimicchanti vādinah |  
ajāto hyamṛto bhāvo martyatām kathameṣyati || 20 ||*

The dualists contend that the ever unborn and the eternally changeless Atman is born (i.e., undergoes a change). How could a (positive) entity which is itself changeless and immortal become mortal? [3 - K - 20]

- No 'Question' of Binary, not say Jagat Mithya.... Say jagan Nasti...

### **Mithya - Binary Format :**

- In Non-dual Advaita Anatma where is Anatma
- Drishya Prapancha is a misconception
- When I look at Anatma also as - No Question of Anatma
- Once I have negated Anatma, word Atma - Meaningless
- Atma not negated - Word Atma negated
- Word Atma in relation to Anatma, w.r.t. observed... Atma called Observer
- When observed is negated, word observer goes away.

### **That is why : Chandogyo Upanishad :**

यत्र नान्यत्पश्यति नान्यच्छृणोति नान्यद्विजानाति स  
भूमाथ यत्रान्यत्पश्यत्यन्यच्छृणोत्यन्यद्विजानाति  
तदल्पं यो वै भूमा तदमृतमथ यदल्पं  
तन्मर्त्यं स भगवः कस्मिन्प्रतिष्ठित इति स्वे  
महिम्नि यदि वा न महिम्नीति ॥ ७.२४.१ ॥

yatra nānyatpaśyati nānyacchṛṇoti nānyadvijānāti sa  
bhūmātha yatrānyatpaśyatyanycchṛṇotyanyadvijānāti  
tadalpaṃ yo vai bhūmā tadamṛtamatha yadalpaṃ  
tanmartyaṃ sa bhagavaḥ kasminpratiṣṭhita iti sve  
mahimni yadi vā na mahimnīti || 7.24.1 ||

Sanatkumāra said: ‘Bhūmā [the infinite] is that in which one sees nothing else, hears nothing else, and knows [i.e., finds] nothing else. But alpa [the finite] is that in which one sees something else, hears something else, and knows something else. That which is infinite is immortal, and that which is finite is mortal.’ Nārada asked, ‘Sir, what does bhūmā rest on?’ Sanatkumāra replied, ‘It rests on its own power—or not even on that power [i.e., it depends on nothing else]’. [7 - 24 - 1]

### Mandukya Upanishad :

नान्तःप्रज्ञं न बहिःप्रज्ञं नोभयतः  
 प्रज्ञं न प्रज्ञानघनं न प्रज्ञं नाप्रज्ञम् ।  
 अदृश्यमव्यवहार्यमग्राह्यमलक्षणम्  
 अचिन्त्यमव्यपदेश्यमेकात्मप्रत्ययसारं  
 प्रपञ्चोपशमं शान्तं शिवमद्वैतं  
 चतुर्थं मन्यन्ते स आत्मा स विज्ञेयः ॥ ७ ॥

nāntaḥprajñam na bahiḥprajñam nobhayataḥ  
 prajñam na prajñānaghanam na prajñam nāprajñam ।  
 adṛśyamavyavahāryamagrāhyamalakṣaṇam  
 acintyamavyapadeśyamekātmapratyayasāraṁ  
 prapañcopaśamaṁ śāntaṁ śivamadvaitaṁ  
 caturthaṁ manyante sa ātmā sa vijñeyaḥ ॥ ७ ॥

It is not that which is conscious of the internal subjective world, nor that which is conscious of the external world, nor that which is conscious of both, nor that which is a mass of consciousness, nor that which is simple consciousness, nor is it unconsciousness: it is unseen by any sense-organ, beyond empirical dealings, incomprehensible by the mind, uninferable, unthinkable, indescribable, essentially by of the self alone, negation of all phenomena, the peaceful, the auspicious and the non-dual. This is what is considered as the fourth (Turiya). This is the Atman and this is to be realised. [Mantra 7]

- I am neither Atma / Anatma - Neither Object / Subject Sakshi is relative term.

**Advaita Makaranda :**

चेत्योपरागरूपा मे  
साक्षितापि न तात्त्विकी ।  
उपलक्षणमेवेयं  
निस्तरङ्गचिदम्बुधेः ॥ २० ॥

chētyō parāga rūpāmē  
sākshi tāpina tātvikī ।  
upalakshana mēvēyam  
nistaranga chidambudhēh ॥ 20 ॥

Even My witness hood is not absolute but is assumed with reference to the thoughts arising in the mind. This (witness hood) is only an assumption in the waveless ocean of Consciousness (that I am). [Verse 20]

- I am provisionally called Sakshi as long as I have Sakshyam.
- When Sakshyam negated, Sakshi - irrelevant
- Where is subha / Asubha - Dharma - Adharma - Punya - Papam..
- No anxiety caused Papam or arriving peace - Freedom from Papam caused by Punyam.



## Chapter 19 - Verse 5 :

क्व स्वप्नः क्व सुषुप्तिर्वा क्व च जागरणं तथा ।  
क्व तुरीयं भयं वापि स्वमहिम्नि स्थितस्य मे ॥५॥

*kva svapnaḥ kva suṣuptirvā kva ca jāgaraṇam tathā,  
kva turīyaṁ bhayaṁ vāpi svamahimni sthitasya me. (5)*

Where is dream? Where is deep sleep? Where is wakefulness? And also where is the fourth state of Consciousness? Where is even fear for me, who abide in my own grandeur?  
[Chapter 19 - Verse 5]

### Non-arriving peace is my Nature - Where is it dream - Teijasa - Dreamer?

- Associated with state of sleep - Called Pragma
- State of Jagrat - I am called Vishva
- **Avastha Trayam / Pada Traya - Nasti**
- Pratama / Dvitiya / Tritiya pada Nasti...
- I am Turiyam - 4th only - Taking into account Vishva / Teijasa / Pragma
- Once I have negated 3 - I can't be called 4<sup>th</sup>

1 <sup>st</sup> Say	Later
I am Turiyam Binary format	I am not even Turiyam - Non-dual / rare format

- When everything goes, will you not feel lonely, Striking relationship to get Rid of Loneliness.

- Loneliness frightening because you have fear of something hurting you.

### Taittiriya Upanishad :

यतो वाचो निवर्तन्ते । अप्राप्य मनसा सह ।  
आनन्दं ब्रह्मणो विद्वान् । न बिभेति कदाचनेति  
तस्यैष एव शरीर आत्मा । यः पूर्वस्य ॥ १ ॥

yato vāco nivartante | aprāpya manasā saha |  
ānandaṁ brahmaṇo vidvān | na bibheti kadācaneti  
tasyaiṣa eva śārīra ātmā | yaḥ pūrvasya || 1 ||

Whence all the speech turns back with the mind without reaching it (The eternal Truth, the Brahman), He who knows the bliss of eternal truth, the Brahman, fears not at any time. This mind is the embodied soul of the Pranamaya. Of this (Pranamaya) the Manomaya is the self.  
[2 - 4 - 1]

- Anando Brahmana Vidwan
- Na Bhibheti Kutascha neti
- Etagum Tavavana Tap ati

Connect Relevant Upanishad portion

### None is there I alone am :

- Satchit Ananda I - Dehi I
- Not Miserable Deha I

## Chapter 19 - Verse 6 :

क्व दूरं क्व समीपम् वा बाह्यं क्वाभ्यन्तरं क्व वा ।  
क्व स्थूलं क्व च वा सूक्ष्मं स्वमहिम्नि स्थितस्य मे ॥६॥

*kva dūram kva samīpam vā bāhyam kvābhyantaram kva vā,  
kva sthūlam kva ca vā sūkṣmam svamahimni sthitasya me. (6)*

Where is distance? Where is nearness? Where is outside? Where is inside? Where is the gross and where is the subtle for me, who abide in my own grandeur?[Chapter 19 - Verse 6]

### When Disturbed Chant :

- “Sva Mahimni Sthitva Kwa” for me abiding in my nature
- Kwa - Dhuram not something far away

### Moksha is it in this Janma?

- Nearby / Far away
- Now / Near
- Closeness - Far away w.r.t. Dvaitam

### Distance depends on which place?

- Meditating and looking within to perceive Atma??
- Sitting with closed eyes wants to penetrate 5 Koshas - Look at Atma and come back
- No interior - Exterior
- Not going to see Atma - inside / Outside you
- Because Atma is you the subject.

## Brihadaranyaka Upanishad :

- Apoorvaha Anantara Ababiya
- Ayam Atma Brahma - Sarva Anubu
- Ayam Brahma - No inside outside - No Sthulam - Sukshmam w.r.t. matter
- Matter - Sthulam, Consciousness = Sukshma
- Once matter negated - No Sthula Sukshma Prapancha / Shariram

### Chapter 19 - Verse 7 (Very Important) :

क्व मृत्युर्जीवितं वा क्व लोकाः क्वास्य क्व लौकिकम् ।  
क्व लयः क्व समाधिर्वा स्वमहिम्नि स्थितस्य मे ॥७॥

*kva mṛtyurjīvitam vā kva lokāḥ kvāsya kva laukikam,  
kva layaḥ kva samādhirvā svamahimni sthitasya me. (7)*

Where is life or where is death? Where are the worlds or where are the worldly relations?  
Where is dissolution of consciousness? Where is samādhi for me, who in my own grandeur  
abide?[Chapter 19 - Verse 7]

- One of Obsession of people - Life / Death

### 1<sup>st</sup> Few Years :

- Observed with Life

### Later :

- Pray for death and Don't want to come again...
- Want to get out of Cycle of Birth / Death, no cycle at all...

- Both Mis-perceived time concept
- No Loka Sangaha / No Samadhi / Withdrawal
- No Laya / Obstacle for Samadhi

### Chapter 19 - Verse 8 :

अलं त्रिवर्गकथया योगस्य कथयाऽप्यलम् ।  
अलं विज्ञानकथया विश्रान्तस्य ममात्मनि ॥८॥

*alam trivargakathayā yogasya kathayā'pyalam,  
alam vijñānakathayā viśrāntasya mamātmani. (8)*

For me, who repose in the Self, talks about the three 'goals of life' are useless; talks about yoga are purposeless and even talks about direct knowledge are needless! [Chapter 19 - Verse 8]

- No Purushartha - No Shastra
- Karma Khanda for 3 Purushartha
- Jnana Khanda for moksha Purushartha
- Brahma - Tattva - Veda - Aveda
- Jnanam only if Ajnanam
- Other than Brahma / Atma, means / Ends - have no meaning - I repose in my self.

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# **CHAPTER 20**

**The Absolute state**

**14 Verses**

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### Chapter 20 - 14 Verses :

#### Chapter 1 to 18 :

- Dialogue - Janaka - Ashtavakra

#### Chapter 19 to 20 :

- Janaka Declares his wisdom Vedanta Sara.

#### Important :

- Brahma Satyam - Jagan Mithya - Jiva Braheiva Na Paraha
- Brahman alone is ultimate - Reality - Jagan is Mithya
- I Jiva - Alone am that Brahman
- Brahman being myself, I can say
- Aham Satyam... I Brahman alone am ultimate reality and entire experienced
- External Universe which includes Body / Mind / Family / Property / is Mithya
- I - 'Consciousness' observer I am Sathyam
- Observed Anatma universe is Mithya - Gist of Vedanta
- Mithya = Technical unreal...

#### Idea of Mithya :

- World is as good as Non-existent from standpoint of I - Observer - Even though world is experientially existent / Available
- World is as good as Non-existent.

### **Philosophical sense :**

- World doesn't have its own, existence but only borrowed existence
- Like Mirage water / Rope Snake / Dream world
- Doesn't have Original independent existence, has only Borrowed existence.

### **Practical Connotation :**

- Existence of world doesn't affect me - observer, Positively or Negatively
- Its existence doesn't make any difference to me - Observer

### **Parent says :**

- If one of the family doesn't contribute - Your presence or absence does not make any difference
- World cant influence me observer, positively or negatively

### **Meditation :**

- Consciousness - means Sakshi Chaitanyam...
- Pure "Consciousness" I am not affected positively or negatively.

- **World has capacity to influence body / Mind**
- **World doesn't influence me "Consciousness" Sakshi Chaitanyam.**

- Therefore as Sakshi, I am Satyam... world is as good as Non-existent
- I don't care a few stars coming / Going.
- Mars getting closer / Bigger...



- My water / Power problem not affected positively or negatively
- I am Udaseena w.r.t. Redness of Mars or its Increase, decrease.

### **Jnani Declares :**

- Whole world - its birth / Death / Arrival / Departure - Events happening don't make any difference to me.
- Let sky fall down, mountains get reduced to dust, Bay of Bengal and Arabian Sea merge in Madras, let whole world turn upside down...
- What is going to matter for a person who has claimed - I am Sakshi Chaitanyam...
- Therefore Janaka in Chapter 20 - Dismisses everything as insignificant.
- Doesn't matter for him - 14 Verses - Sense of negation.

### **Whatever we consider significant :**

- Their presence / Absence doesn't matter for him - Stars - Where are they?
- I don't care for the existence / Non-existence.

## Chapter 20 - Verse 1 :

जनक उवाच

क्व भूतानि क्व देहो वा क्वेन्द्रियाणि क्व वा मनः ।  
क्व शून्यं क्व च नैराश्यं मत्स्वरूपे निरञ्जने ॥१॥

*janaka uvāca*

*kva bhūtāni kva deho vā kvendriyāṇi kva vā manaḥ,  
kva śūnyam kva ca nairāśyam matsvarūpe nirañjane. (1)*

Janaka said: Where are the five great elements and where is the body? Where are the organs and where is the mind? Where is the void and where is despair for me, who am by nature stainless?[Chapter 20 - Verse 1]

- In taintless, blotless pure me, of nature of Chaitanyam.
- 5 Elements / Their products - Body / Indriyam - sense organs - Manaha - All are non existent.
- They don't add value or take away my worth = Sat chit Ananda Svarupa...
- Doesn't improve not total emptiness, because I am there to talk about absence of all.
- No Shunyam - No nothingness
- Nairashyam - Desirelessness as virtue
- When there is nothing to be desired, no 'Question' of freedom from desires.
- Both require objects Presence / Absence
- I allow world drama to go on like screen.

## If screen has capacity to Declare :

- I have magnanimity for movie to go on - whatever be type of movie
- I am important not influenced or affected.

## Chapter 20 - Verse 2 :

क्व शास्त्रं क्वात्मविज्ञानं क्व वा निर्विषयं मनः ।  
क्व तृप्तिः क्व वितृष्णत्वं गतद्वन्द्वस्य मे सदा ॥२॥

*kva śāstram kvātmavijñānam kva vā nirviṣayaṁ manaḥ,  
kva tr̥ptiḥ kva vitṛṣṇatvam gata-dvandvasya me sadā. (2)*

Where are the scriptures? Where is the knowledge of the Self? Where is the mind detached from the sense objects and where is contentment? Where is desirelessness for me, who has transcended the duality of the pairs of opposites?[Chapter 20 - Verse 2]

- Scriptures / Self knowledge given by scriptures is part of Drishya Prapancha Anatma

## Nirvishaya Manaha = Desireless mind :

- As self knowledge produces desireless Mind, have Cause - Effect relationship.
- Shastram, Knowledge, Desirelessness / Trupti contentment / Freedom from fresh desires...
- All w.r.t. Mithya world - Vyavaharika Prapancha, w.r.t. Atma Non-existent.

## Gita :

कार्यकारणकर्तृत्वे  
हेतुः प्रकृतिरुच्यते ।  
पुरुषः सुखदुःखानां  
भोक्तृत्वे हेतुरुच्यते ॥ १३-२१ ॥

kāryakāraṇakartṛtvē  
hētuḥ prakṛtirucyatē |  
puruṣaḥ sukhaduḥkhānām  
bhōkṛtvē hēturucyatē || 13 - 21 ||

In the Production of effect (Karya) and cause (Karana) Prakirti is said to be the cause; and in the experience of pleasure (Sukha) and Pain (duhkha) Purusa is said to be the cause. [Chapter 13 - Verse 21]

- Karya Karana Prapancha = Prakirti
- This chain doesn't make a difference in me

## Mandukya Upanishad :

यावद्धेतुफलावेशस्तावद्धेतुफलोद्भवः ।  
क्षीणे हेतुफलावेशे नास्ति हेतुफलोद्भवः ॥ ५५ ॥

yāvaddhetuphalāveśastāvaddhetuphalodbhavaḥ |  
kṣīṇe hetuphalāveśe nāsti hetuphalodbhavaḥ || 55 ||

As long as one believes in this law of Causality, so long he can certainly perceive this law functioning. But when this preoccupation with causality Vanishes from the bosom of the seeker, both the cause and effect, also, do Vanish. [4 - K - 55]

- Getting lost in Cause - Effect Series = Samsara...

- Hetu Phala Aavesha..
- Yesterday it happened - Parihara...
- That will happen tomorrow
- Obsessed in Past / Present / Future - I am indifferent because its as Good as not there.
- Don't care because I am beyond Pair of Opposites.

### Chapter 20 - Verse 3 :

क्व विद्या क्व च वाऽविद्या क्वाहं क्वेदं मम क्व वा ।

क्व बन्धः क्व च वा मोक्षः स्वरूपस्य क्व रूपिता ॥३॥

*kva vidyā kva ca vā'vidyā kvāham kvedaṁ mama kva vā,*

*kva bandhaḥ kva ca vā mokṣaḥ svarūpasya kva rūpitā. (3)*

Where is Knowledge and where is 'ignorance'? Where is I? Where is 'this' and where is 'mine'?  
Where is bondage and where is Liberation? Where is an attribute to the essential nature  
Of my infinite Self?[Chapter 20 - Verse 3]

### Pairs of Opposite :

- Knowledge - Ignorance
- Vidya - Avidya - Belong to Vyavaharika Prapancha
- Aham - Idam
- I - This
- Subject - Object
- Atma illumines knowledge and ignorance, its not affected by either.

- In deep sleep, objective world negated
- Don't use I - Belong to relative Universe which comes to existence, when that is object.
- When no object - No subject Ahamkara and Mama - Mine and not Mine - Yours

#### Chapter 20 - Verse 4 :

क्व प्रारब्धानि कर्माणि जीवन्मुक्तिरपि क्व वा ।  
क्व तद्विदेहकैवल्यं निर्विशेषस्य सर्वदा ॥४॥

*kva prārabdhāni karmāṇi jīvanmuktirapi kva vā,  
kva tad-vidēha-kaivalyaṁ nirviśeṣasya sarvadā. (4)*

Where are prārabdha karmas? Where is Liberation in life, and where is even Liberation at death for me, the ever undifferentiated?[Chapter 20 - Verse 4]

- Bandaha - Moksha - Bondage / Liberation w.r.t. relative world

#### Nirvana Shatakam :

न मे द्वेषरागौ न मे लोभमोहौ  
मदो नैव मे नैव मात्सर्यभावः ।  
न धर्मो न चार्थो न कामो न मोक्षः  
चिदानन्दरूपः शिवोऽहं शिवोऽहम् ॥ ३

Na Me Dvesha Ragau Na Me Lobha Mohau  
Mado Naiva Me Naiva Matsarya Bhavah  
Na Dharmo Na Chartho Na Kamo Na Mokshah  
Chidananda Rupa Shivoham Shivoham

I have neither dislikes nor likes, neither greed nor delusion, neither pride nor jealousy. I have no duty to perform, nor any wealth to acquire, I have no craving for pleasures and the Self is never bound, so I have no desire for Liberation. I am of the nature of pure Consciousness and Bliss, I am all auspiciousness, I am Siva. [Verse 3]

**When Person sees Rope / Snake - wants freedom from snake :**

- Showing torchlight - says I am now free from snake
- Valid only w.r.t. ignorance because of delusion
- In my nature no attribute in form of I / Bondage / Liberation
- Chaitanyam only w.r.t. Jada Prapancha
- After negating inert universe - world Consciousness doesn't exist
- No description possible - Person in sun has no Day / Night.

**Chapter 20 - Verse 4 :**

- No Prarabda karma... Prarabdha from ignorant's standpoint
- Jnani never thinks - I have Prarabda or no remaining Prarabdha
- Jeevan Mukti title given to Jnani who is with Prarabda karma
- Jivanmukta based on Prarabda - Jivan / Videha Mukti both options go away - Jnani - Ever the same.

## Chapter 20 - Verse 5 :

क्व कर्ता क्व च वा भोक्ता निष्क्रियं स्फुरणं क्व वा ।  
क्वापरोक्षं फलं वा क्व निःस्वभावस्य मे सदा ॥५॥

*kva kartā kva ca vā bhoktā niṣkriyaṁ sphuraṇaṁ kva vā,  
kvāparokṣaṁ phalaṁ vā kva niḥsvabhāvasya me sadā. (5)*

Where is the 'doer' or the 'enjoyer'? Where is the cessation of thoughts or the rising of thoughts? Where is direct knowledge or reflected knowledge for me, who am ever devoid of natural attributes?[Chapter 20 - Verse 5]

- No Karta / Bokta - No Question of changeless / in actionless Consciousness coined by us w.r.t. changing matter.
- There is changeless 'Consciousness' but no word changeless
- Vritti Jnanam = No Aparoksha jnana which mind requires
- Mind / Guru / Shastra - word used from Empherical angle
- From absolute angle doesn't Matter for Sakshi / Nirguna Chaitanyam.

## Chapter 20 - Verse 6 :

क्व लोकः क्व मुमुक्षुर्वा क्व योगी ज्ञानवान् क्व वा ।  
क्व बद्धः क्व च वा मुक्तः स्वस्वरूपेऽहमद्वये ॥६॥

*kva lokaḥ kva mumukṣurvā kva yogī jñānavān kva vā,  
kva baddhaḥ kva ca vā muktaḥ sva-svarūpe'ham-advaye. (6)*

Where is the world and where is the seeker after Liberation? Where is the man of contemplation and where is the Man of Realisation? Where is the bound man and where is the Liberated man for me, who am non-dual by nature?[Chapter 20 - Verse 6]



## Where or they? The experienced world?

- Seeker of liberation / Sadhana - Aspirant / Jnani / Bondage / Liberation.
- Got out of dream and woken up
- w.r.t. what he experienced in dream

## KWA - VA - Tiger / Thief?

- In my real nature - which is Non-dual Atma, all these are not there... I don't bother about them.

## Chapter 20 - Verse 7 :

क्व सृष्टिः क्व च संहारः क्व साध्यं क्व च साधनम् ।  
क्व साधकः क्व सिद्धिर्वा स्वस्वरूपेऽहमद्वये ॥७॥

*kva sṛṣṭiḥ kva ca saṁhāraḥ kva sādhyam kva ca sādhanam,  
kva sādhaḥ kva siddhirvā sva-svarupe'ham-advaye. (7)*

Where is creation and where is destruction? Where is the end and where is the means? Where is the seeker and where is the accomplishment for me, abiding in my own non-dual nature?

[Chapter 20 - Verse 7]

## Where is Creation / Akasha / Vayu / Panchikaranam 1/8 :

- Ajativada - Na Nirodho... Mandukya Upanishad
- No Sadhyam / Goals of life - Dharma - Artha - Kama - Moksha
- No Sadhanam - Means
- No Sadhaka - Seeker

- Seeker / Path / Destination - 100K line
- Dream w.r.t. Atma
- Not dream w.r.t. Body / Mind
- No siddha - Success of accomplishment of goal in Atma.

## Chapter 20 - Verse 8 :

क्व प्रमाता प्रमाणं वा क्व प्रमेयं क्व च प्रमा ।  
क्व किञ्चित् क्व न किञ्चिद्वा सर्वदा विमलस्य मे ॥८॥

*kva pramātā pramāṇam vā kva prameyam kva ca pramā,  
kva kiñcit kva na kiñcidvā sarvadā vimalasya me. (8)*

Where is the 'knower' and where is the 'means to knowledge'? Where is the 'object of knowledge' and where is the objective knowledge? Where is 'anything' and where is 'nothing' for me, who am 'ever pure'?[Chapter 20 - Verse 8]

- Pramata - Knower
- Pramanam - Knowing instrument
- Prameyam - Object to be known
- Prana - Piece of knowledge
- Triputi and its products not there

## Naishkarmya :

- Vyavahara born out of ignorance only
- Kinchit = Arpam small thing
- Big = Analpam

- No question of Big / Small - Relative concepts in Empirical world
- For me who am free from impurity / ignorance.

### Chapter 20 - Verse 9 :

क्व विक्षेपः क्व चैकाग्र्यं क्व निर्बोधः क्व मूढता ।  
क्व हर्षः क्व विषादो वा सर्वदा निष्क्रियस्य मे ॥९॥

*kva vikṣepaḥ kva caikāgryam kva nirbodhaḥ kva mūḍhatā,  
kva harṣaḥ kva viṣādo vā sarvadā niṣkriyasya me. (9)*

Where is distraction and where is concentration? Where is sure knowledge and where is delusion? Where is joy and where is sorrow for me, who am ever the actionless?  
[Chapter 20 - Verse 9]

○ Vikshepa - Distraction

○ Aikyagrata - Concentration

Pairs of Opposite

- Nibodha - Nischaya Jnanam
- Moodata - Ignorance / Delusion
- Harsha - Happiness - Experiential joy
- Vishada - Unhappiness
- Arrive and Depart in the mind = Mithya
- Not negating Svaroopā Ananda = Non-experiential nature of mind
- For one who is free from action / Changes at all times

## Chapter 20 - Verse 10 :

क्व चैष व्यवहारो वा क्व च सा परमार्थता ।  
क्व सुखं क्व च वा दुःखं निर्विमर्शस्य मे सदा ॥१०॥

*kva caiṣa vyavahāro vā kva ca sā paramārthatā,  
kva sukham kva ca vā duḥkham nirvimarśasya me sadā. (10)*

Where is activity in the state of relativity and where is the state of the Absolute? Where is happiness and where is misery for me, who am ever beyond any discursive thought?  
[Chapter 20 - Verse 10]

- Vyavahara Field / Paramartika Plane both not there

### How to navigate absolute?

- Word absolute can be understood, only if you know word Relative
- Absolute is there - No word absolute
- For one who doesn't analyze in relative world Pratibhasikam / Vyavaharikam.

## Chapter 20 - Verse 11 :

क्व माया क्व च संसारः क्व प्रीतिर्विरतिः क्व वा ।  
क्व जीवः क्व च तद्-ब्रह्म सर्वदा विमलस्य मे ॥११॥

*kva māyā kva ca saṁsārah kva prītirviratiḥ kva vā,  
kva jīvaḥ kva ca tad-brahma sarvadā vimalasya me. (11)*

Where is illusion and where is the world of change? Where is attachment and where is detachment? Where is jēva and what is Brahman for me, who am ever pure?  
[Chapter 20 - Verse 11]

## Where is Maya / Samsara :

- Preethi - Love / Attachment Likes and Dislikes
- Jeeva = Empirical entity
- Brahman = Infinite can be used w.r.t. word relative Finite Jiva
- I - Sarvada Vimalasya who is free from ignorance.

## Chapter 20 - Verse 12 :

क्व प्रवृत्तिर्निवृत्तिर्वा क्व मुक्तिः क्व च बन्धनम् ।  
कूटस्थनिर्विभागस्य स्वस्थस्य मम सर्वदा ॥१२॥

*kva pravṛttirnivṛttirvā kva muktiḥ kva ca bandhanam,  
kūṭasthanirvibhāgasya svasthasya mama sarvadā. (12)*

Where is activity? Where is inactivity? Where is Liberation? and where is bondage for me, who am immutable and indivisible, and ever established in the Self?[Chapter 20 - Verse 12]

- Pravritti - Running towards - Activity
- Nivritti - Running away - Withdrawal
- Mukti / Bandana - Where are they for me who is Kutastha / Changeless
- Nirvibagaha - Divisionless
- Therefore Svastasya - who abides my nature
- To such a me, all these dream like experience - which doesn't make any change

## Chapter 20 - Verse 13 :

क्वोपदेशः क्व वा शास्त्रं क्व शिष्यः क्व च वा गुरुः ।  
क्व चास्ति पुरुषार्थो वा निरुपाधेः शिवस्य मे ॥१३॥

*kvopadeśaḥ kva vā śāstram kva śiṣyaḥ kva ca vā guruḥ,  
kva cāsti puruṣārtho vā nirupādheḥ śivasya me. (13)*

Where are instructions or where are scriptural injunctions? Where is the disciple and where is the preceptor? Where, indeed, is the 'goal of life' for me, who is the absolute Good (Çiva), free from all limitations? [Chapter 20 - Verse 13]

### Where is Upadesha - Teaching :

- Shastra - Scriptures - Shishya - Student
- Guru - Acharya - Purushartha - Moksha
- Where are they not for relative individual for Atma who is Nirguna Shivaha , Nirupadhika - Free from all attributes
- For attributeless Atma - Shantam / Shivam / Advaitam - All these are absent.

## Chapter 20 - Verse 14 :

क्व चास्ति क्व च वा नास्ति क्वास्ति चैकं क्व च द्वयम् ।  
बहुनाऽत्र किमुक्तेन किञ्चिन्नोत्तिष्ठते मम ॥१४॥

*kva cāsti kva ca vā nāsti kvāsti caikaṁ kva ca dvayam,  
bahunā'tra kimuktena kiñcinnottiṣṭhate mama. (14)*

Where is existence or where is 'non-existence'? Where is the one (unity) and where is duality? What need is there to say more? Nothing indeed emanates from me.[Chapter 20 - Verse 14]

## **Where is question of word existence / Non-existence?**

- Concepts - Pairs of opposites belonging to finite world..
- In infinite both not there
- Advaitam - Can be used w.r.t. Dvaitam
  - Itself can't be Advaitam
  - It is Nama Rahitam
- No use going on and on

## **What is use of negating everything?**

- Nothing is born out of me
- Nothing exists in me
- Therefore no question of anything dissolving
- For me - Nothing arises from me
- Therefore nothing really exists also
- Therefore everything as good as Non-existent
- Aham Satyam - Jagan Mithya...
- Let world go on and on - I have no complaints
- Freedom from complaint about the world = Moksha.